EPICTETVS
Manuall.

CEBES
Table.

THEOPHRASTVS
Characters.

By Io. HEALEY.

LONDON,
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BRITISH MUSEUM

TO THE RIGHT HO-

norable, WILLIAM *Earle of* PEMBROKE, *Lord* Chamberlaine to his Maiestie, one of his most Honora-*ble Priuie Councell, and Knight* of the most noble order of the Garter, &c.

Right Honorable,

IT *may worthily seeme strange vnto your Lordship, out of*

what frenzy one of my meaneneſſe hath preſumed to commit this Sacriledge, in the ſtraightneſſe of your Lordſhips leiſure, to preſent a peece, for matter and model ſo vnworthy, and in this ſcribling age, wherein great perſons are ſo peſtered dayly with Dedications.

dications. All I can alledge in extenuation of ſo many incongruities, is the bequeſt of a deceaſed Man; who (in his life time) hauing offered ſome tranſlations of his vnto your Lordſhip, euer wiſht if theſe enſuing were publiſhed, they might onely bee addreſſed

vnto your Lordship, as the last Testimony of his dutifull affection. (*to vse his owne termes*: The true and reall vpholder of Learned endeauors.) *This therfore beeing left vnto mee, as a Legacie vnto your Lordship: pardon my presumption, great Lord, from*

from ſo meane a man, to ſo great a perſon: I could not without ſome impiety preſent it to any other; ſuch a ſad priuiledge haue the bequeſts of the dead, *and ſo obligatory they are, more then the requeſts of the* liuing: *In the hope of this honourable pardon and accep-*

ceptance I will euer reſt.

Your Lordſhips
humble deuoted,
T. Th.

THE LIFE OF *EPICTETVS.*

EPICTETVS *vvás a Philoſopher of the ſect of the Stoikes, borne in* Hierapolis *(now called* Haleppo, *ſituate in* Phrygia, *not farre from* Laodicea:) *His eſtate was ſeruile, according to the teſtimonie of* Aulus Gellius *in his* Noctes Atticæ. *For at* Rome *hee was ſlaue vnto one* Epaphroditus, *one of* Nero's *familiars. His life was ſpotleſſe and vntaintable, his ſpirit*

ſpirit wholly ſecluded that arrogancie of carriage, which otherwiſe ſtuck as a great blemiſh in the liues of the moſt and beſt Philoſophers. For his eſteeme, it had that high place in the worlds affection, that his very lampe (being but of Potters clay) was bought and ſolde for fiftie pounds ſterling. Of this EPICTETVS, *you ſhall finde honourable mention made in* Lucian, *who otherwiſe was a perpetual detractor from all the Philoſophers, and in generall a profeſſed ſcorner of gods and men. And in that place where he mentions him, hee toucheth alſo at this ſale of his lampe, (for thus he writeth*

th in his Dialogue; πρὸς τὸν ἀπαίδευτα καὶ πολλὰ βιβλία ἀνυμένον, *that is*, to the vnlearned engrosser of books:) *Our times (sayth he) hath brought forth a man, and I thinke he is yet aliue, that gaue fifty pound for* EPICTETVS *his earthen Lampe, thinking (be-like) that if he had but light to study by from thence, that then hee should haue all* EPICTETVS *his wisdome inspired into him in dreames, and so become paralell to that admired father. Thus writeth* Lucian. EPICTETVS *was wont to affirme, that the scope and extent of all Philosophy was included in these two words:*

A-

Ἀνέχου, καὶ ἀπέχου, Beare and Forbeare. *In the reigne of* Domitian, *either his owne dislike of his tyrannicall gouernment, or the Senates Edict for the expulsion of all the Philosophers out of* Rome, *made him depart to* Hierapolis, *his natiue soyle, whence afterwards hee is sayd to returne, and so to make his abode in* Rome *vntill the raigne of* Marcus Antoninus, *about which time hee dyed.*

EPICTETVS
his MANVALL.

CHAPTER I.

IN the Order of the worlds exiſtẽce, there are ſome things naturally ſubiected vnto our commaund, and ſome that exceed it. Of the firſt ſort, is *Opinion*, *affect*, *deſire*, *diſlike*; and in a word, all actions, whoſe performance is

peculiarly resident in our selues: Of the latter sort, is *the body, riches, glory, soueraintie*; & to conclude, all things whose perfections depend not on our selues, but *ab externo*.

Chap. 2.

The things that are swaied by our humane wils, are in their owne nature free, and surmounters of all lets and impediments vvhatsoeuer. But the other, from whose managing wee are naturally secluded, are exposed vnto all infirmity, slauery and hindrance, and indeed, direct aliens frō our proper goods.

Chap.

Chap. 3.

Wherfore take this gene-
all *memento*, if thou repute
hose things that are natural-
ſeruile, to be really free, &
onfound thy proper goods
ith mixture of thoſe exter-
all ones, thou ſhalt neuer
ant woe, but be driuen by
orrow and perturbation to
iue termes of offence both
o God & man. But if thou
rize nothing for thine own
ut that which is eſſentially
o, and hold all thoſe exter-
all goods, as they are, truly
liens from thy ſtate, thou
halt bee ſeated aboue the
ower of all iniury or com-

pulsion: thou shalt haue no accusation to lay against any man, nor any act which thy will shall not prompt thee to performe: thou shalt stand beyond the reach of hurt, and without the feare of foes. Briefly, thou shalt not taste of the least calamity.

Chap. 4.

If thine affections therfore stand for these happy obiects, be sure that thou pursue them with a more then meane alacrity, resoluing to omit some things for euer, and othersome but for the present. Mary, if thy desires beare

care a like lenell both vnto
eſe, & likewiſe vnto riches,
onours and ſoueraignties;
hou maiſt perhaps come
hort of the attainment euen
of thoſe later, becauſe thou
andeſt ſo affected vnto the
ormer: but how-ſoeuer,
hou ſhalt bee ſure to loſe
he firſt, which are the only
teppes and guides vnto all
reedome and felicity.

Chap. 5.

Wherfore when thou ſeeſt
ny diſtaſtfull occurrence,
et it be thy firſt care to per-
vade thy ſelf thus: tuſh, this
but a phantaſie, and is not

as it ſeemes. And afterwards when thou commeſt to examine it more exactly, follow the rules thou haſt preſcribed vnto thee; and this eſpecially: Whether this occurrence concerne the things that lye vnder mans managing or no? if it do not, then the caſe is plaine, it is wholly impertinent to thee.

Chap. 6.

Remember well that the ayme of appetite, is to attaine what it affecteth, and the maine of diſlike is to auoide what it diſliketh. So that to bee fruſtrated of what

what wee desire, and to incurre vvhat vvee vvould auoide, are both vnfortunate euents. If therefore thy desires stand at the staues end, onely with those things that are vndoubtedly opposit vnto those which are at thine owne dispose, thou shalt neuer meete with any motion of dislike, but if thou stand at defiance with death, sicknesse or pouerty, and seekest to eschue these, thou art in the direct course of calamitie.

Chap. 7.

Thou shalt therefore re-

moue they dislike from these things that are not in the compasse of our command, and make those the obiects thereof, which are the essentiall opposites of those that are vnder our moderation and gouernment. But as for appetite, let it not by any meanes haue accesse into thy thoughts as yet. For if thou affect what thou canst not attaine, thy desires must perforce bee frustrate. But how, or in what measure to affect the true and fit obiects of affect (such things I meane as are at our owne discretion) thou hast not as yet learned. Vse onely that same

same ORME, that instinct, which attracteth the spirit vnto this, and withdraweth it from that: but this must bee with diligent restraint, and moderation thereof in both respects.

CHAP. 8.

In all things that are either delectable, profitable, or amiable, be sure that thou do first of all examine their existence, beginning at matters of the least moment; if thou takest delight in such a pot or glasse, consider that it is but a pot, or a glasse that thou delightest in: so shall

not the breaking of that, breake the peace of thy minde. So, if thou loue thy wife, or children, consider that they are but mortals, on whom thy loue is layde, and so though they perish, thy quiet shall still suruiue.

Chap. 9.

When thou entrest vpon any action, take an exact survey of the nature thereof; as if thou goe to bathe, obserue both the necessary and the accidentall euents in bathing, that some are a washing, some are a thrusting out of the bath, some rayling, and

and other ſom ſtealing. And to goe ſurely to worke, propoſe but this to thy ſelfe, I will diſpatch my bathing, and obſerue the direct preſcription of nature in this my purpoſe. And this likewiſe in all other deſignes. For this ground being layd, there is no inconuenience can ſurprize thee vnprouided. For this thou mayeſt ſay; I was not onely aware of this, but alſo reſolued before, to follow my determination, according to nature, howſoeuer. But if I do grumble at any euent, then did I not obſerue it before it befell.

Chap.

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Chap.

Chap. 10.

It is not the truneſſe of things themſelues, but mens indirect opinions thereof that fill their boſomes with perturbations. As for example: death is not euill in it ſelfe: for if it had been ſo, *Socrates* would not haue ſaid otherwiſe: but it is the opinion that men carry of death, which giueth it al the maleuolence it hath. Therfore in our croſſes and incombrances, we ſhould doe well to with-draw our accuſations from others, and lay them vpon our ſelues and

our

our owne miſpriſions.

To accuſe others in any miſſortune of our owne, is the caracter of ignorance: to accuſe ones ſelfe, intimats ſom progreſſe in knowledge: but to accuſe neither our ſelues nor others, argues perfection of vnderſtanding.

Chap. II.

Neuer be proud of excellence in others: if an horſe ſhould boaſt of him-ſelfe, and ſay, I am a goodly beaſt, it were ſome-what tolerable, but for thee to caſt foorth thy braues that thou haſt

haſt ſuch a goodly horſe, is ridiculous, for thou art proud of thy horſes perſon, and goodneſſe, not thine owne. What is thine owne then? The vſe of obiects: well then, when thou haſt the habite of ſwaying theſe obiects, according to the methode that nature hath preſcribed, then boaſt and ſpare not, for by that time, thou mayeſt haue goods of thine owne to delight in.

Chap. 12.

For as it is in nauigation, if the ſhip bee landed, and thou goeſt aſhore for freſh water,

water, perhaps, by the way, thou mayeſt gather a cockle, or a ſcallion, or ſo; and yet notwithſtanding, thy minde is principally on the ſhip, and thine eare ſtill attentiue on the maſters call; at which thou leaueſt all, and runneſt, leſt thou bee chained and ſtowed vnder hatches, as they are faine to doe in tranſportation of ſheepe: ſo in the maine voyage of this life, if thou lighteſt on a wife, or a childe, inſtead of a cockle, or a ſcallion, thou mayeſt take them without trouble. But if the maſter call, then thou trudgeſt away,

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then aboord, leauing thy traſh, and neuer looking after it: wel then, if thou beeſt aged, beware of wandring far from the ſhip, leſt the maſter call, & thou ſhouldſt faint ere thou couldſt come to bee imbarked.

Chap. 13.

Thou oughteſt not to wiſh that all euents ſhould ſort vnto thine affection: wiſedome would rather aduiſe thee to wiſh the euents of all occurrents to be ſuch as they are. Sickneſſe is a clogge and a ſhackle vnto the body, but none to thy minde,

minde, vnleſſe thou liſt thy ſelfe. Lameneſſe incombers the legges, but not the reſolution. This if thou do but note in all other accidents, thou ſhalt finde them all to be rather encombrances vnto all other things, then vnto thy determinations.

Chap. 14.

At al occaſions be ready to turn to thine own thoughts, and therin ſearch the proper inſtructiõs which thou haſt concerning the vſes of what ſoeuer befalleth thee: if thou ſee a beautifull perſonage, call *Temperance* to her taske,

and

and ſhee will come with alacrity. If thou meeteſt with paines, make thy buckler of patience, which alſo is the ſureſt ſhield for the repulſe of reproch. Vſe but thy ſelfe vnto this courſe, and thou ſhalt bee no more ouer-maſtered by appearances.

Chap. 15.

Let it neuer come forth of thy mouth, that thou haſt loſt any thing: but that thou haſt reſtored it. Thy ſonne is dead: why then hee is reſtored vnto him that lent him thee. Thy liuings

liuings are taken from thee. Why ſo then, are they not reſtored? No, for he was a wicked man that got them from mee. Why, what is that to thee, what inſtruments hee that gaue thee them will vſe, for the taking them againe? as long as thou haſt them, vſe them, but as if they were another mans, and this thou mayeſt learne by the Trauellers vſage of his Inne, and lodging.

Chap. 16.

If euer thou wilt attaine to

to any progresse in goodnesse, thou must stand at vtter defiance with such cogitations as these: if I neglect mine owne estate, I shal want whereon to liue. If I correct not my sonne, hee will neuer be good. It is far better to starue with hunger, and so be quit at once from the feeling of feare and molestation, then to liue in aboundance of all externall goods, with a mind perturbed, and voide of all inward content. And it is better to see badnesse in ones sonne, then to feele miserie in ones selfe.

CHAP.

Chap. 17.

Begin at the lowest step of the worlds occasions. Is thine oyle spilt, or thy farme spoiled? well, suppose this with thy selfe: this I pay for my peace of conscience, and this for my constancie in troubles: nothing is gotten for graunercy. And when thou calleſt thy boy, presuppose that he will not come; or if he doe, that he will do nothing as thou wouldest haue him. But euer beware of this, that it lye not in his power to perturbe thy setled quiet at his pleasure.

Chap. 18.

If thou ayme at perfection in Philosophie, neuer make bones of beeing reputed a foole, or an asse in worldly respectes: Nor mayest thou professe anie knowledge at any hand. If thou seeme wise vnto others, yet distrust it thy selfe. For bee thou well assured of this, that it is an enterprise of extreme difficulty to containe thy determinations in the parts which nature and reason hath proposed, and yet to admit the fruition of things externall:

externall: And a thousand to one, that he that respects the one, must necessarily neglect the other.

Chap. 19.

If thy care be to keep thy wife, children, friends, and family in perpetuall fulnesse of health and externall happinesse, thou shewest thy self a foole, for thou indeuourest to sway those things that stand without the compasse of thy power, and to turne externall goods into reall ones. Now if thy wil be that thy sonne should not runne into enormities, thou art a foole

foole in that: For thy desire is, that error should not be error, but of some other nature. But if thy desire be not to bee frustrate in thy wishes, this may be allowed thee.

Chap. 20.

That man is absolute Lord ouer euery thing, who at his owne pleasure can preserue or deliuer the things which his will is to preserue or deliuer: He therefore that will bee free, must neither desire nor dislike any thing that is in the power of others to dispose of. Otherwise, hee must

uſt take the yoake whether
e will or no.

Chap. 21.

Remember that this life is
t as a banquet. If any one
rue to thee, take part of
e peece with modeſty, and
turn the reſt: is the diſh ſet
om thee? ſtay it not: is it
ot yet come to thee? gape
ot after it, but expect it
ith ſober behauiour. Beare
ut this hand on thine affe-
tions to thy wife, thy chil-
ren, dignities and poſſeſſi-
ns, and thou ſhalt in time
ee a fit gheſt for the ban-
uets of the gods. But ad-

mitte that a profer of ſome of thoſe bee made thee: if then thou doe truely deſpiſe and refuſe it, thou ſhalt not onely bee worthy to ſhare with the gods in their banquets, but euen in their glories. By this meanes did *Diogenes*, *Heraclitus*, and others, purchaſe that Epithite worthy their reuerend cariage *Diuine*.

Chap. 22.

When thou ſeeſt any one lamenting either becauſe his ſon is gon to trauell, or for ſome other temporall miſhap, be ſure to carry a wary reſpect

reſpect vnto thy ſelf, that the ſight hereof breed no alteration in thy thoughts, as to perſwade thee that it is thoſe externall goodes that haue brought downe this calamity vppon him: But rather make a diſtinction with thy ſelfe, and be readie to tell thy thoughts this tale: It is not this caſualty that afflicts this man (for had it befalne ſome other, it would not haue afflicted him) but it is his owne miſ-apprehenſion heereof, that maketh him mone thus. Thus reſolued, doe not doubt to miniſter the beſt counſell that thou canſt affoorde to aſſwage

his paſſion, to which end thou maiſt lawfully put on a forme of teares to aſſociate his teares. But bee ſure thy minde bee not any way moleſted, looke to that aboue all things.

Chap. 23.

Conſider with thy ſelfe that thou haſt that part to play heere on this earthly ſtage, which thy maſter hath vouchſafed to appoint thee: bee it a long part or a ſhort, in a long Play or a ſhort. If hee haue decreed that thou ſhouldſt act a begger, let it be thine endeuour

to

to repreſent the impoſed perſon, ingenuouſly, and induſtriouſly. So likewiſe muſt thou doe in the parts of a Cripple, a King, or a common Plebeian. It is thy duty to diſcharge thine appointed part with diſcretion, but what part thou ſhalt haue allotted thee, is left vnto the direction of another.

Chap. 24.

If thou obſerue any inauſpicious ſigne in the croaking of the Rauen, or ſuch like auguries, keepe thy minde firme againſt all ſuch

phantaſies, and ſay with thy ſelfe, this preſage becommeth not me, but either my body, my ſtate, my credite, my children, my wife, or ſomething that way: but vnto my ſelfe, all Potentates are fortunate, if ſo bee I liſt my ſelfe. For whatſoeuer befalleth, is left vnto mee, to make mine vſe thereof.

Chap. 25.

The way to be inuincible, is neuer to contend: for it is not in our power to bee victorious when we pleaſe.

Chap.

Chap. 26.

When thou beholdeſt a man high-topt with honors, proud in rich poſſeſſion, and flouriſhing in externall felicities, beware that thine eye doe not cauſe thy tongue to call that man happy. For, if true tranquillity haue her ſeate onely in things that lye wholly at our diſpoſe, then muſt there bee no place there, eyther for enuy or emulation: neither muſt thy deſires flye, eyther after Conſulſhips or Kingdomes, but after freedome.

To which freedome there is but one onely way conducteth vs, and that is; *The contempt of al things that are not in our powers to diſpoſe of.*

Chap. 27.

Remember that hee that ſhall iniure thee by word, or violence, is not the author of that iniury himſelfe, but the opinion which cauſeth thee tn hold thoſe actions as diſgracefull and iniurious. Wherefore, when any one derideth thee, know that is but thine owne opinion that ſuggeſteth this to be a deriſion. And therefore haue an eſpe-

especiall care to curbe thy minde from too quicke assenting to thine eye. Get but a little time of the obiect, ere thou giue vp thine assent, and thou shalt haue thy iudgement at a farre easier command.

Chap. 28.

Let thy daily meditation bee of death, exile, and all other accidents which the world reputeth for calamities. But amongst all, let death haue the first ranke in thy contemplation. So shall thy cogitations neuer be dejected, and so shall thine

affections neuer be exorbitant.

Chap. 29.

Doſt thou ayme at the attainment of wiſedome? Then firſt of all, prepare thy ſelfe to bee the worlds laughing-ſtocke, to bee the common place of the multitude of mockers. There will one come with this guird: Oh here is a muſh-rump Philoſopher! ſhot vp ſince yeſterday: Another vvith this: Lord Sir, vvhere light you on this graue ſtatelineſſe? But let not ſtatelineſſe bee found in thee:

thee : ſuch things as ſhall ſeeme to participate really of goodneſſe, ſticke to them as firme, as if GOD himſelfe had fixed thy ſtation therein : and aſſure thy ſelfe that if thou continue this courſe, they that derided thee heretofore, will admire thee hereafter. But if thy ſpirit yeeld vnto their ſcoffs, then doubtleſſe ſhalt thou incurre a redoubled deriſion.

Chap. 30.

If euer thou ſeek to be eminent, and to ſatisfie the affections of others : know this vndoub-

vndoubtedly, that thou haſt loſt thine hold of perfection. And therefore, let thy reſt be ſet vpon this, in all accidents, that thou art a Philoſopher: which if thou deſire to make apparant vnto anie one, giue thy ſelfe the firſt notice of it, and let that be ſufficient.

Chap. 31.

Let it neuer grieue thee to be deſtitute of honours, and places of ſtate: for if it bee an euill thing to lacke preferment, then haue externall things alike power to draw thee into inconuenience,

nience, & into vice. Is it thy part then to hunt after dignity? or to wish to be inuited to such, or such a great mans banquet? O by no meanes. What reproach then can once touch thee? or how is it possible that thou canst want an honourable place, when thou mayest bee Lord and Soueraigne ouer all those goods which are peculiar adherents to the nature of man? O but I cannot benefit my friends: No? who tolde you so? It may be thou canst not ayde them with money, nor procure them the freedome of the Citie: what then? Did euer

euer man teach thee that theſe were not the giftes of others, nor excluded wholly from our diſpoſings? And vvho vvill helpe another to that which hee wanteth himſelfe? I but wee intreate you (ſay they) to vſe but ſome meanes wherby wee may attaine this or that. Well, if I may doe ſo without iniury to mine honeſty, my faith, and the high pitch of mine owne thoughts, and that you will ſhew mee how, I will vſe all the meanes I can for you. But if you care not if I loſe my true goods to purchaſe you things only ſeeming

ing good, is that a part of honeſt friendſhip, or of headlong fondneſſe? What do you make choiſe of? an honeſt friend, or an heauy purſe? If you approoue the firſt, then aſſiſt mee in the preſeruation of mine honeſty, and be not the cauſes of employing mee in thoſe buſineſſes whereby I ſhould bring all my goodneſſe to nothing.

O but I haue yet no meanes to benefit my countrey! As how man? you cannot builde it a ſchoole, an Exchange, or a Bathe: what's all that to the purpoſe? the Armorer doth not

not ſtore the cõmon-wealth with ſhooes, nor the Shoomaker with armes. It ſufficeth euery man to containe himſelfe in his owne vocation. Now if thou perchance ſhouldſt by thine inſtructions ingraffe true goodneſſe in ſome other of thy Country-men, ſhouldſt thou not benefit thy country? aſſure thy ſelfe thou ſhouldeſt: thou art no vnprofitable member in the ſtate then. Yea, but what place ſhall I hold then (ſayeſt thou) in the body politicke? Euen what place ſoeuer thou canſt with the ſaue-guard of thy modeſty and integrity: but if thou caſſiere

caſſiere them to pleaſure thy countrey, what vſe ſhall a good ſtate haue of one giuen ouer to impudence and treachery?

Chap. 32.

Dooſt thou ſee any one preferred before thee at banquets, in ſalutations, or in councels? well, if theſe be good things, thou oughteſt to congratulate with him to whom they are befallen. But if they bee euils, greeue not that thou haſt miſſed them, but remember; that ſeeing it is not thy ſtudy to purſue thoſe things that are not in

a mans owne power to diſpoſe of, thou canſt not poſſibly haue thoſe graces alotted thee, that others haue, whoſe ſtudy is all vpon that obiect. For how ſhall hee that doth not attend continually at a great mans doore, haue equall place in his fauour with him that doth giue this due attendance? or he that waites not at his heeles, with him that doth? or he that flatters him not, with him that doth? vniuſt and inſatiable therefore ſhould thine affections be, if thou pay not the due price for things that are thus ſaleable, and yet thinke to haue them

them giuen thee *gratis*: For admitte this compariſon: what's the price of a diſh of lettice? ſay an halfe-peny. Well, one comes, payes his halfe-peny and hath his lettice: if thou pay nothing, and ſo haue none, doſt thou thinke thy ſelfe in worſe place then hee that had of them? no, thou haſt no reaſon to do ſo, for as hee hath his lettice, ſo thou haſt payd no price. Euen ſo it is here: Thou art not inuited vnto ſome great mans banquet? why, nor haſt thou defrayed the price that the banquet is ſold for: namely praiſe, and flatterie for which the maker

maker therof ſetteth it forth to ſayle. Pay then the price of it, if it like thee to partake of it. But if thou wilt not performe the firſt, and yet deſireſt to enioy the latter, thy thoughts are baſely couetous and deiected. Well then, in ſtead of this feaſt, thou haſt nothing. No? yes that thou haſt: thou haſt not pleaſed him, whom thou couldeſt not finde in thine heart to praiſe; nor haſt thou been forced to endure his inſolence, by eating of his viands.

Chap.

Chap. 33.

The preſcriptions of nature are layd downe apparantly, euen in things whereof all the world hath one opinion. As for example: if thy neighbours childe doe breake a glaſſe, or ſuch like, euery one preſently can ſay, it was a chance. Why know then, that if it had beene thine owne, that had beene broken, thou oughteſt to be perturbed no more, then thou waſt at the breaking of thy neighbors. Now aſcend from this vnto things of greater moment: thy neighbours

bours wife, or his childe dyeth. Euery one can ſay, Why! wee are all mortall; what remedy! but when his owne goes, then preſently hee burſteth forth with, *O woe is mee! O mee moſt wretched man!* whereas in very deed wee ought now chiefely to remember how wee ſtoode affected when wee heard of the like caſualtie be-fallen others.

Chap. 34.

As the markes in ſhooting are not ſet to make the Archer leuell wide: ſo like-

likewiſe wee ſee in nature there is nothing eſſentially euill. If any man by chance ſhould fall a ſtrikeing thee, and another ſtand by and let him alone, thou wouldeſt thinke hardly of him: and art not thou aſhamed then to let thy thoughts bee iniured by euery man, and to be greeued and vexed at the ſcoffes of euery one? bee aduiſed then, and aduenture vpon nothing without due conſideration of the precedences and conſequences thereof, and then proceede, freely. Otherwiſe, thou mayeſt well go cheerfully about it in the be-

beginning (hauing not obſerued the accidents depending thereupon) but in the proceſſe of the worke, thou art ſure to bee chaſed from proceeding by ſome diſgracefull obſtacle or other.

Chap. 35.

Wouldeſt thou be victor in the Olympicke games? In troth and ſo would I, it is a glory of great eſteeme. But marke what doth ordinarily forerunne it, and what followeth it: and then enter the liſts: thou muſt be tyed to keepe order, to eate but when needes muſt, to forbeare

beare all delicacies, to vse necessary exercises, at set times; to drink no colde water nor wine, but at prescribed seasons: Briefly, you must bee as obsequious to your Wrastlers and your Fencers prescriptions, as you would bee to your Physicians. And then you come to the tryall: where the hand perhaps is hurt, or the ancle wrested: downe you goe in the dust, and rise perhaps with your mouthes ful thereof: here maist thou get thy skin full of strokes, and be ouerthrowne when all is done. Consider al this well, and then if you like,

it, turne champion and ſpare not. If not, thou muſt retire as little children doe, that now play the Wraſtlers, now the Fencers, and by and by the Fidlers; now they ſound the Trumpets, and preſently they preſent the Tragedies: Euen ſo ſhalt thou doe; one while being a Wraſtler, another while a Fencer, then an Oratour; and laſtly, a Philoſopher: but indeed, directly nothing; but as an Ape doth, imitating all thou ſeeſt, and poſting in thine affections perpetually from one obiect to another. The reaſon is, thou takeſt no premeditation of the depen-

dances

ces of whatſoeuer thou goeſt about, but hurleſt on vnto action without all diſcretion, being wholly ſwayed by the leuity of appetite. Such a company were they, who hearing a Philoſopher ſay: *O how truly ſpake* Socrates *in this? nay, what man on earth can ſpeake as hee did?* would needes hereupon in all haſte, turne flat Philoſophers.

Chap. 36.

Man, conſider firſt the nature of the thing that thou intendeſt, & ſecondly, thine owne nature, whether they

two may hold good correſpondence together or no. Haſt thou deſire to proceed Maſter in the fiue exerciſes? or in Wreſtling onely? Why looke vpon thine armes, thighes, and legges, and examine them all well: for theſe are naturall aſſiſtants one to another. Dooſt thou thinke that in theſe courſes, thou canſt eate, drinke, and abſtaine, all in one meaſure? Thou muſt labour, thou muſt watch, thou muſt leaue thy friends, thou muſt become an obiect for the very ſcorne of children, thou muſt bee debaſed vnder all men

men besides thee in honors, offices, counsels, and in all causes whatsoever: lay these things to thine heart, & resolue with thy selfe whether thou wouldest change thy peace, freedome, and constancy of minde, for these other endowments. If thou wouldst not, then follow the fashion of boyes no longer; to bee now a Philosopher, now a Publican, now an Orator, and to morrow the deputy of *Cæsar*. Here is no coherence in these things: to be a man fixt, either in goodnesse or badnesse, is a mans part. Thou must either practise thy reason and vnder-

ſtanding, or giue all thy ſeruice to the world, and the worlds depẽdances. Thy labor muſt be emploied either abroad or at home: that is, thou muſt either be a profeſſed Philoſopher, or a direct member of the vulgar.

Chap. 37.

All offices of man in this world are to bee proportionate by mutuall affections. Haſt thou a Father? that name cõmands thy diligent care of him, and thy forbearance of him in all things: binding thy patience to endure his worſt calumnies and moſt iniurious violences.

ces. Imagine him a wicked man: hath nature then alotted thee a good father? no, but a father ſhee hath: well, then doe thy duety to him with all diligence, ſtand not to examine his actions, but to foreſee, that in all thine actions vnto him, the ordinance of nature be kept inuiolate. So ſhall no man hurt thee, vnleſſe thou liſt thy ſelfe: and when thou ſuppoſeſt thy ſelfe hurt, then ſhalt thou bee hurt indeed. This is thy way to diſcerne the duty of a neighbour, a Citizen, or an Emperour, by a daily ſpeculation of their mutuall concords.

Chap. 38.

Know, that the first and formost point of religion is a true beleefe: to bee assuredly perswaded, that there is a God, and that he swayeth the state of the whole vniuerse, in goodnesse and in iustice: that we must obey him, & assent vnto his commaunds in the smallest condition: approuing all his actions, and following their directions as the effects of that purest & most glorious *Intellect*. Thus doing, thou shalt neuer haue cause to repine at him, nor to repute him

him negligent of thee. Now this cannot bee vnleſſe thou reiect the things that lie not in thy power to diſpoſe of, and place the whole nature of good and euill in thoſe things, whoſe order is tyed vnto mans owne diſcretion. For if thou binde, either goodneſſe or badneſſe to any of the other, it is vnpoſſible that thou ſhouldeſt not accuſe the authour of them, and growe into an hate of him, whenſoeuer thou art deceiued of what thou deſiredſt, and falleſt into that which thou ſoughteſt to auoyde. For it is inherent in euerie creature

by nature, to abhorre and eſchue the originall cauſes of all that ſeemeth hurtfull, aswell as the effects themſelues: and contrarywiſe, to follow, and admire the cauſes and productions of all that ſeemeth vſe-full. Hee therefore that thinketh himſelfe iniured, hath ſmall reaſon to reioyce in that hee ſeemeth to iniure the other againe: for it is impoſſible that loſſe ſhould bee parent vnto true delight. But this erronious conceit maketh the ſonne to diſparage the father, when hee doth not allowe him enough of that which

which opinion holdeth for a true good, and this made *Etcocles* and *Polinices* go together by the eares for their Fathers Empire; becauſe they thought there was ſuch a deale of happineſſe included in Soueraignty. This maketh the Husband-man curſe the heauens one while, and the Sea-man another while: the Merchant alſo, and the man that burieth his wife or children: For theſe mens piety is inſeparably chayned vnto their profit. But he whoſe endeuor worketh for a due moderation of his deſire, and diſlike, herein laieth down a good ground

for

or his piety alſo. Now as for ſacrifices and offerings, let each one obſerue the cuſtome of the land wherein hee liueth : dooing it with purity, parſimonie, diligence, cleanneſſe, and within the compaſſe of his ability.

Chap. 39.

When thou goeſt vnto a diuinatour, remember that thou knoweſt not the end of that thou goeſt about, but goeſt to learne that of him. But if thou beeſt a Philoſopher, thou knoweſt the quality of it ere thou goeſt.

For

For if it concerne a thing that is not in the power of man, it is impoſſible that it ſhould bee either good or euill. So that when thou commeſt to the Sooth-ſaier, bee ſure thou leaue both diſlike, and deſire behind thee: otherwiſe, thou ſhalt neuer approach his face without feare. But ſette downe thy ſtaffe at this, what euer the end bee, it no way concerneth thee: For thou haſt power to make vſe of it, come in what ſhape ſoeuer it will: And in this none in the World can bee thy hindrance. And therefore come to the goddes, as to thy

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thy counſellors with a bolde ſpirit: and when thou haſt heard their wils, remember who are thy Counſellors, and how great a contempt thou ſhalt commit in diſobeying their direction. But if thou come to the Oracle (as it pleaſed *Socrates* to do) about a thing, whoſe whole conſideration relyeth vpon the euent; and wherein neither Art nor Reaſon can ayd thee with knowledge of the depẽdances; then muſt thou ruminate vpon the firſt head thereof: therfore if thou beeſt to vndergoe the defence of thy friend or countrey with danger of thine owne perſon,

perſon, neuer go to aske the *Augure* whether thou ſhouldeſt defend them or no. For if he tel thee, the intrails preſage misfortune, it is likely that hee meaneth eyther of death, or the laming of ſome mēber, or of baniſhmēt. But then comes reaſon on the other ſide, and this withall: The danger that I vndergo, my friend and countrey vndergoeth alſo with me. And therefore herein take counſell of that great Pythian Prieſt, who expelled one out of the Temple, for not helping his friend in a mortall extremity.

Chap.

Chap. 40.

Prescribe thy selfe a certaine forme of lawe to obserue, both in thine owne speculation alone, and when thou also conuersest with others.

Chap. 41.

Silence generally is a thing of great approbation: so is the breuity of speech, together with the necessity of the thing spoken. Wee should bee sparing of our tongues, neither admitting euery occasion of talke, nor euery

euery ſubiect in our talke, as to diſcourſe of Fencers, Playes, Wraſtlings, drinkings, the commō bumbaſte of euery mans conference. And when we ſpeak of men, let our eſpeciall care bee to keepe our ſelues, either from commending any man, or cenſuring him with others.

Chap. 42.

Adapt the diſcourſes of thy friends vnto thine owne as neere as thou canſt: but if thou beeſt in ſtrange company, be ſilent.

Chap.

Chap. 43.

Let not thy laughter bee profuſe, nor be led by euery light occaſion.

Chap. 44.

If thou canſt poſſibly, let neuer oth proceed from thy lippes: at leaſt do what may by all meanes be done to auoyd ſwearing.

Chap. 45.

Auoid the vulgar banquets, reuels and compotations: and when occaſion ſerueth,

ueth, curbe thy ſelfe moſt ſtrictly, leſt thou ſlip into the common gulfe of licentious cuſtome. For knowe that hee that is foule, without all queſtion will in time defile him that conuerſeth with him, were he neuer ſo pure before.

Chap. 46.

Let thine vſe of bodily neceſſaries neuer extend further then the bodies ſeruice of the mind requireth: let thy meat, drink, apparell, houſe and ſeruants bee all within the limits of parſimonious nature: far be thoſe

things

things from thee, which tend to pompe and ostentation.

Chap. 47.

Vntill thou takest a wife, abstaine with all thine indeuor from veneriall delights: but beeing married, vse it lawfully, so it be with modesty. But neuer vpbraid those that vse it before, nor taunt them with their incontinency, nor boast of thine owne abstinence in that kinde.

Chap. 48.

If one come and tell thee,

Such

Such a man slandered you thus or thus: neuer stand to apologize for thy selfe: but answere him againe onely thus: he knoweth not mine other faults, for if he did, he would neuer haue reckoned only those you tell me of.

Chap. 49.

There is no necessity of thine often going to the playes, or to the prizes: but if thou hast any spare time, go, so that it may appeare that thou respectest only thy selfe in these cases, that is, that thou wouldst haue him only to winne the prize, that

winneth

winneth it, and that only to be acted which is acted: ſo ſhall thy thoughts remaine vndiſturbed. But for the whootes, and cryes, and laughters, and other turbulent motions, auoide them vtterly. And when thou goeſt from the Play-houſe, neuer talk much of that which befell, it no way concernes thy reformation. If thou do not as I ſay, then all the people will perceiue that thou waſt taken with admiration of the goodly ſhewes.

Chap. 50.

Be not ouer-haſty of haun-

ting

ting the Lectures: But when thou doſt goe to them, carrie thy ſelfe with all grauity and conſtancie: and giue no man cauſe of perturbation.

Chap. 51.

When thou haſt a buſineſſe with any man (eſpecially if he be of the Nobility) thinke with thy ſelfe what courſe *Socrates* or *Zeno* wold take in ſuch a caſe. So ſhalt thou bee ſure to haue a rule of reaſon, and thereby thou ſhalt performe thine affaire with a perfect *Decorum*.

Chap.

Chap. 52.

When thou art to go speak with a great man, presuppose with thy selfe: saith, he is not at home, or he is busie; or I shall hardly get to the speech of him; or it may be he will not respect me. If thine occasion bee so, that thou must goe thus, vvhy beare these ordinarie occurrents, and neuer say vnto thy selfe, I haue knowne him keepe a lesser state: to say thus, were common grosnesse, peculiar onely to him that rayleth at externall shadowes.

Chap.

Chap. 53.

Amongſt thy friends, beware thou neuer ſtand tediouſly diſcourſing of thine owne exploytes or perils: For though the remembrance thereof be delightfull vnto thee, yet the recounting of thy fortunes is nothing ſo pleaſing vnto others.

Chap. 54.

And euermore auoid the playing of the Buffone, and procuring of others laughter: for thence may a man

ſooneſt of all ſlip downe into the baſeneſſe of vulgar behauiour : and this is a thing that is of great force in diminiſhing thy friēds good likings of thee.

Chap. 55.

And it is a dangerous enterpriſe to enter into diſcourſes of obſcænity : when ſuch an accident falleth out (if thou canſt conueniently) checke the authour of ſuch an vnciuill *Theme* : but if thou canſt not well do that, then print thy diſlike of ſuch an argument in thy lookes, and ſilence, and by that meanes

meanes giue him notice of his errour.

Chap. 56.

If thy imagination preſent thee with any delight, clap a bridle on thy thoughts immediatly, leſt thou be borne headlong away therewith. Examin the thing it ſelf, and take ſome time for thy ſelfe to deliberate: which done, recollect both the times: namely, wherein thou mayſt inioy the pleaſure, and that wherein after that fruition thou art ſure to feele diſlike and diſcontent, lay theſe two ſpaces together, & compare

them with this, that if thou abſtaine, thou ſhalt haue cauſe of ioy, and occaſion to commend thine own circumſpection. If thou beeſt then to vnder-goe any delightfull action, take heede that thou beeſt not intangled in the ſweet inticements thereof: but ſet this againſt them al: O how much more excellent is it for a man to haue his conſcience tell him that he hath conquered all theſe allurements!

Chap. 57.

When thou performeſt any thing that thou haſt reſol-

reſolued, bee not aſhamed of the publike eye, what euer the vulgars cenſure bee of thee. For if the act bee vnlawfull, then abhorre to reſolue of ſuch a thing, but if it bee not, why ſhouldeſt thou feare a falſe reprehenſion?

Chap. 58.

As in this Propoſition, *It is Daie, and it is Night*, the parts beeing ſeuered, haue both their force in a true ſignification, but being conioyned, ſignifie no truth at all: So at a banquet to fall to the beſt diſh at firſt

and to flye all at the faireſt, is for the bodies good that is fed therewith: but conſider the preſence of the gheſts, and it is an act incurring foule diſgrace. Wherefore when thou art inuited to a feaſt, remēber this, that the cates that are ſet before thee, are to be prized by the reſpect of the body: and yet there is a reuerence due to the maſter of the feaſt, and that muſt needs be obſerued.

Chap. 59.

If thou vndergoe a function beyond thy power to diſcharge, thou muſt needs both

both performe that vndecently, and likewiſe thou neglecteſt another, which thou mighteſt execute with full decency.

Chap. 60.

Euen as in thy walkes thou haſt a care to auoide the treading vpon nayles, or the wreſting of thy feete; So in the mayne courſe of thy life beware that thou hurt not thy minde, the Lady of thy workes, and thine actions gouerneſſe. This if wee would looke well vnto in all our deſignes, would make vs proceed vnto our

enterprises with farre more heed and diligence.

Chap. 61.

A mans purse is limited by his body, as the shoo is by the foote. If thou keepe a meane, a meane will keepe thee: but if thou exceede thy bound, thou art in the direct way to headlong ruine: as it is euen in ones shoo: For if thou goest beyond thy necessary accoutrement therein; then first thou must haue a shoo buckled with Golde, and then a Veluet shoo, and then an imbrothered one: For the

the thing that once leapeth ouer the meane, runneth eternally without limitation.

Chap. 62.

A Woman as ſoone as euer ſhee reacheth fourteene, obſerueth that men begin to carry an eye of obſeruation vpon her, and therfore ſhe perceiuing that there is no vſe of her but in a mans armes, beginneth to tricke vp her ſelfe, and all the hope ſhee hath, is in her comly wearing of her clothes. But it were a labour worthy commen-

dations to giue them all to vnderſtand that they haue no way in the world to procure themſelues credit, but by their modeſty, ſhamfaſtneſſe and ſobriety.

Chap. 63.

The true ſigne of a ſtupid witte is, to bee alway conuerſant in corporall matters: As in long exerciſe of the body: in much eating, drinking, ſtooling, or in exceſſiue practiſe of *Venus* her preſcriptions. Theſe things are to bee ſodainely diſpatched.

ched : The ſerious deliberation of things is peculiar to the mentall fruition.

CHAP. 64.

When-ſoeuer any man hath offended thee in word or in worke ; remember this, that it was an opinion that tolde him hee did as befitted him heerein : for it cannot bee that hee ſhould ſatisfie thy liking in this act, but his owne liking. Now if his iudgement fayle him ; why then, hee that is deceiued, hath the loſſe fallen on his

his ſide. For hee that ſhall define an vndiſcouered truth to bee a lye, wrongs not the truth therein, but is wronged himſelfe, by his miſconceit of the truth.

Take but theſe groundes with thee, and thou ſhalt neuer bee moleſted by the calumnies of others. For, thou haſt this repulſe for euery diſgrace that ſhall be obiected, *It is but your opinion.*

Chap. 65.

Euery thing may bee apprehended two waies, eyther with toleration, or with impa-

impatience. If thy brother offer thee iniury, doe not consider it is an iniurious part, for so thou shalt decline vnto the impatient apprehending of it, but reuolue this in thy thoughts, that he is thy brother, borne and brought vp together with thee: so shalt thou apprehend the wrong done with a minde intending mitigation.

Chap. 66.

There is no coherence in these assertions, *I am richer then you, and so I am better then you. I am more eloquent then*

then you: *therefore I am your better*: there is more a great deale in theſe: *I am richer then you*: therfore my wealth is aboue yours. *I am more eloquent then you*: therefore my pleading exceedeth yours. But thou thy ſelfe art neither wealth it ſelfe nor eloquence.

Chap. 67.

If any man be brieſe in his bathing (or in any other exerciſe) thou maiſt not ſay that hee hath done it badly, but briefly. If any one drinke much wine, ſay not that hee hath drunke baddely, but largely.

largely. For before thou censure him, how knowest thou that hee hath offended herein? So shalt thou get the true knowledge when to censure the things thou seest, and when to approoue them.

Chap. 68.

Neuer professe thy selfe a Philosopher, neuer dispute of learning amongst the vnlearned. Neuer discourse at a feast of the best formes of eating or drinking: but eate and drinke as best befitteth thee. And remember that this

this was *Socrates* continuall course, for auoyding ostentation: they that desired hee should commend them to the Philosophers, frequented his company, and hee led them away, vnto them whom they desired to follow: So easily did hee suffer himselfe to bee neglected.

Chap. 69.

If thou chance to bee present at any discourse of the precepts of learning, held in an vnlearned audience, be it thy study to be silent: for it is a dangerous thing to speake,

ſpeake any thing without due premeditation. If any one call thee an ignorant creature, and thou feeleſt not thy ſelfe offended herewith, know that thou haſt laide a good foundation for knowledge. For the ſheepe doe not bring their fodder to the Shepherds, and ſhew them what they haue eaten, but decocting the meate they haue fedde vpon, giue the proofe hereof in their wooll, and in their milke. Let not therefore the vulgar bee eare-vvitneſſes of thy words, but eye-witneſſes of thy workes, which are the effectes following the due dif-

diſgeſtion of verball precepts.

Chap. 70.

Art thou parſimonious in the keeping of thy body? then be not proud of it. Dooſt thou drinke water? let no ordinarie occaſion make thee affirme ſo much vnto others. If thou reſolue to vndertake any paines for thine owne benefit and not for others, doe not proclaime it before the gods; but if by chance thou bee greatly athirſt, reſtraine thy deſire by ſpitting forth the water that thou haſt taſted, but

but when thou haſt done, do not tell this to any other.

Chap. 71.

It is a true marke of vulgar baſeneſſe, for a man to expect neither good nor harme from himſelfe, but all from externall euents. Contrariwiſe, the true note of a Philoſopher, is to repoſe all his expectation, vpon himſelfe alone.

Chap. 72.

Theſe are the tokēs of proficience in goodneſſe: to reprehend no man, to praiſe or diſpraiſe no man, to traduce no

no man, to be ſilent in ones owne commendations, touching his place, or knowledge: to lay the fault vpon ones ſelfe in all his encombrances: to contemne thoſe that prayſe him in his owne heart: to auoide the defence of himſelfe in any reprehenſion: to walke like a weake man, ſoftly, and to haue a perpetuall care, that the ſtate he aymeth at, bee not ſnatched from him ere hee can attaine it: to include all his deſires in himſelfe: to lay his whole diſlike vpon the oppoſites vnto our naturall goods: to beare a moderate affect in

all

all things : to neglect his being held a foole, or an ignorant fellow : and finally, to keepe a guard ouer himselfe, as ouer a treacherous enemy.

Chap. 73.

If thou shalt happen to heare any man brag of his faculty in vnderstanding & expounding the writings of *Chrysippus*, say thus to thy selfe : Had not *Chrysippus* writ obscurely, this fellow had wanted matter to boast of. But what is the ayme of my study ? the knowledge of nature, and the following of

of that knowledge, who shal teach me then ? *Chrysippus*, sayth one. Well, to *Chrysippus*, I goe. But now cannot I conceiue him. Well, then must I goe seeke an expositour : so then as yet I haue done nothing worth nameing. But when I haue gotten an Expositor, then remaineth it that I make vse of all his instructions, and there is the matter of most moment. But if I stand onely in admiration of his acute expositions, why then, what prooue I but a *Grammarian* in stead of a Philosopher ? sauing onely this, that I read *Chrysippus* in stead of *Homer*.

There-

Therefore when any one intreateth me to read *Chrysippus* to him, I am ashamed, because I cannot confirme my doctrine with my deeds.

Chap. 74.

Be it thy care to obserue all these as decretall lawes, neuer to bee violated, but that repentance must follow the transgressor. And whatsoeuer other men doe talke of thee, contemne it; for thou hast not their tongues vnder thy disposing.

Chap.

Chap. 75.

How long will it bee ere thou fasten thine hold vpon excellence, and abstaine wholly from violation of reasons positiue degrees? Thou hast as good rules giuen thee for thy reformation, as could possibly be prescribed, and thou hast not embraced them: Why then dost thou look for any more masters, and deferrest to reduce thy selfe vnto order, vntill some such man appeare? Thou art now past a boy: and maturity enstileth thee a man. If therefore thou

continue ſtill in thy neglect, adding delay to delay, purpoſe to purpoſe, and putting off all things vntill to-morrow, will it not bee as apparant as the light, that thou ſhalt neuer profit any thing, but liue and dye a man of baſe condition? aſſure thy ſelfe it will. Bee wiſe then, and put thy ſelfe into the courſe of a full man, and make that which thou ſeeſt to be good, the perpetuall lawe, and inuiolable rule of thine actions. And when thou meeteſt with labour or delight, with honour or diſgrace, then tell thy ſelfe that now thou art in the Olym-

pike games, that now there is no ſtarting back: and that onely our ſtay, or encombrance, may either detaine thy progreſſe long, or deſtroy it for euer. Thus became *Socrates* the man that he was, being his owne further in all attempts, and following the directions of none but reaſon. And as for thee, though thou beeſt not a *Socrates*; yet oughteſt thou to liue as one that intendeth to attaine to *Socrates* his perfection.

Chap.

Chap. 76.

The firſt, and moſt neceſ-ſary precept in all Philoſo-phy, concerneth the vſe of their decrees, as in this, of ſpeaking euermore the truth. The next diſpoſeth of the demonſtrations, as in this; Why muſt one ſpeake euermore truely? the third, confirmeth and di-ſtinguiſheth both the for-mer, as thus: How can this bee a demonſtration? what is a demonſtration? what is the demonſtration here? what is the conſequence? what is the difference? which

is the truth? which is the falſhood? So that this third place dependeth neceſſarily vpon the ſecond, and the ſecond vpon the firſt: But the baſe, the foundation, and moſt neceſſary place of all, is the firſt. But we take another courſe, we keepe (all of vs) a terrible coyle with the third place, beating our braines wholly about that, whileſt the firſt in the meane ſpace lieth out of al cuſtome, vnreſpected of any man. And therefore we doe incur the offence of lying: yet euery one hath the demonſtration that one ſhould not lye at his tongues end.

Chap.

Chap. 77.

In all our enterpriſes wee ſhold pray thus: *Iupiter*, thou high and holy God, and thou, ô changeleſſe *Fate*, direct mee to the end, that your immutable determinations haue aſſigned mee; for I will follow your appointments moſt cheerefully: and if I would not doe ſo, I were a villaine, and yet muſt forward vnto what you haue allotted whether I would or no.

Chap. 78.

He that can adapt his affects vnto neceſſity, herein performeth a part of wiſedome, and is in ſome ſort priuy to the deſignes of the deities.

Chap. 79.

And oh vvhat a vvorthy ſaying vvas that third ſpeech of his! Why (ſayd he) if it bee Gods pleaſure, *Crito*, Gods pleaſure bee fulfilled: It is in the power of *Anytus* and *Melitus* to kill mee; but to doe mee any hurt,

hurt, is a thing ſurmounting all their proiects whatſoeuer.

The end of Epictetus *his Manuall.*

THE TABLE OF CEBES, *the Theban* Philoſopher:

Containing a preſcript method for the well ordering of the life of man.

AS we were walking in the Temple of *Saturne*, and viewing the diuers giftes of charitable perſons; amongſt the reſt we eſpied a table, hung vp before the doore of the Oraratorie, containing very many ſtrange, and vncouth reſemblances, the meaning whereof we could

not possibly coniecture, for the picture bare neither the forme of Citie, nor of camp, but it cõsisted of three parks as it were, or enclosures: one, a large one, and within that, two other, a greater and a lesser. In the greatest enclosure of all, there was a gate, about the which was a great concourse of people drawne: and within, there were a many in the formes of women. In the entrance, there stood the picture of a graue aged man, who seemed to giue some directions to the persons as they entred: much talke had wee about the signification of this

por-

portraiture, but none could cõceiue truly what it ſhould intend. At laſt, as wee were in this doubt, an ancient man that ſtood by, ſtept vnto vs, and told vs: Strangers (quoth hee) it is no wonder if this picture trouble you to vnderſtand the true meaning thereof: for there are but fewe of our owne Citizens that can giue the true interpretation hereof, as he that offered it intended. For it was none of this City that gaue it; but a ſtranger, a worthy man, and a true follower of *Pythagoras* and *Parmenides*, both in doctrine and in conuerſation, comming

to

to this Citty, dedicated both this temple, and this Table vnto the ſeruice of GOD *Saturne*. Did you know the man Sir, quoth I? Yes, quoth hee, that I did, and was an auditor of his admired doctrine a long time: for euen in his yonger yeares, his inſtruction bare great perfection, and luſtre: many a time haue I heard him teach the expoſition of this table vnto his followers. I beſeech you ſir, quoth I, if your buſineſſe bee not of greater import, to expound the meaning hereof vnto vs, for I aſſure you, our deſires to know it are vehement.

Truly

Truly ſtrangers (quoth hee) and my leaſure ſerueth mee to ſatisfie you, but you muſt take one caueat with you more then you are aware off, and that is this: the expoſition hereof is attended with much danger. What danger ſir, quoth I? Mary this quoth hee: if you giue good eare vnto the diſcourſe that you ſhall heare, and fix your memories with a true vnderſtanding, it will crowne you with wiſdome and beatitude: if not, it will plunge you in a boundleſſe depth of all dulneſſe & miſery. For this explanation reſembleth the riddle of *Phynx*, where-

with

with ſhee vſed to intrappe poore paſſengers: he that could vnderſtand it, paſſed ſafe, but hee that did not, was ſure to pay for his ignorance with his life. Euen ſo is it here. For *Ignorance* is a Sphynx vnto man. And this obſcure picture, conteyneth a deſcription of all the good and euill that lackeyeth the lifeof man: As alſo of all that which is indifferent and partaketh of neyther. Now if a man conceiue not this aright, it will not diſpatch him at once, as the Sphynx did thoſe that fell into her clawes: But it will infect his whole life with

with a continual corroſion; and ſuch a torment as thoſe ſeek, who being condemned & giued, do euery moment expect the hand of the hangman. But contrarywiſe, if one apprehend it with a true conceit, Ignorance breaketh his owne necke, and the whole courſe of his life that vnderſtandeth it aright, ſhal be repleniſhed with perfect beatitude. Marke my words therfore well, and lette them not go in at one eare and out at another. Lord God (quoth I) how haue you inflamed vs with a deſire to heare this relation, if all be thus! yes aſſuredly quoth he it

it is euen thus. Proceed ſir I beſeech you, quoth I, for wee bee no negligent auditors in a matter of ſo great hope, or ſo great hurt vnto the hearers. So the old man lifting vp his ſtaffe, & pointing to the picture: See you this incloſer, quoth he? Yes very well: why then marke mee: This is called LIFE: and the great multitude you ſee flocke about the gate, are ſuch as are to enter into the courſe of this life: And that old man which you ſee with a paper in one hand, & ſeeming to point out ſomething therin with the other, is called, Lifes GENIVS.

Hee

Hee inſtructeth thoſe that enter, what methode to obſerue in their courſe of life, and layeth them downe what they muſt follow, vpon perill of their ovvne deſtructions. I pray you what kinde of life (Sir) doth hee direct them to follow, ſayd I? Or how doth hee will them to proceede? See you not a Throne (quoth hee) neere vnto the gate as the people go in, and a woman ſitting thereon with a viſor on her face, in quaint apparell, and a cup in her hand? Yes that I doe (quoth I) what is ſhee? It is Impoſture, quoth hee, that ſeduceth

ceth all the world. What doth ſhe? ſhe drinketh of her owne brewing vnto all men liuing: what drinke is it? It is *Error* (quoth hee, and *Ignorance*: and how then? why when they haue taſted of this cup, then enter they the courſe of life. Why but tell mee ſir, doe all then drinke of *Errour*? All, quoth he; but ſome indeed drinke more, and otherſome leſſe.

And behold, ſee you not a crue of women attired like Whores, there within the gate? Yes, ſir. Why thoſe are called *Opinions*, *Deſires*, and *Pleaſures*, and

and as ſoone as any come in at the gate, preſently theſe run dancing to them, fall to dalliance with them, and ſo leade them whither they liſt. Whither leade they them, ſayd I? Some to ſecurity, ſaid he, and ſome to ruine, by *Impoſtures* meanes. Oh worthy ſir, how dangerous a drinke haue you told mee of! Nay, when they come firſt vnto men, quoth hee, they make them promiſes of all delights, of perpetuall ſecurity in perfect beatitude: now the men, being drunke with the *Error*, and *Ignorance* that *Impoſture* preſented them, cannot for

for their liues finde the right way to that good courſe, but goe wandring about they know not whither, as you ſee them deſcribed in the picture. And you ſee them that were entred before, goe round about as theſe women direct them. I doe indeed, quoth I; but what woman is that, that ſtands vpon that round ſtone, ſeeming as though ſhee were blinde, and carrying a ſemblance of madneſſe in her geſture: that ſame (quoth he) is Fortune, her blindnes is not ſingle, but accompanied with madneſſe, and deafeneſſe. Why what doth

ſhe

ſhee there then ? Shee wanders about, quoth he, taking from one, and giuing to another, and by and by taketh that away which ſhee gaue but euen now, and beſtoweth it vpon a third, without all reaſon or conſtancy; and therefore her token there ſpeaketh her nature at full. Which is that, quoth I ? her ſtanding vpon that round ſtone. What is the meaning of that ? that her giftes are neuer ſecure nor certaine. For hee that buildeth his truſt vpon them, ſhall bee ſure one day to pay dearely for his credulity. What names beare they ? They are called

called *Fooles* : How chanceth it, that ſome of them weep, and ſome laugh? why are they not all in one form? They that laugh and reioice are *Fortunes* fauourites, and ſalute her by the title of *Proſperous*. But they that wring their hands and waile, are ſuch as ſhee hath depriued of that which ſhee had giuen them before, and they call her *Aduerſe* fortune. What are her giftes then, that they ſhould make the loſers lament, and the receiuers reioyce ? Her gifts, are *Reputed goods* : and what be thoſe? Riches, Nobility, children, glory, ſoueraignty, Empire

Empire and ſuch like. And I pray ſir, hold you theſe for good? Of that heereafter, quoth hee: let vs now make an end of the Tables expoſition. With all mine heart, ſir. You ſee now, that being paſt that gate, there is another incloſure, lying higher vp, and ſeuen women accoutred like curtizans, ſtanding without at the enterance. All this I ſee. Well, one of theſe is called *Incontinence*, another *Luxury*, another *Auarice*, and another *Flattery*: and what ſtand they for there? They watch when *Fortune* beſtoweth any thing vpon any man: how then? then

then they reioyce, and embrace him, and flatter him, and intreate him to ſtay with them, promiſing him a life, fraught with all the delight that the moſt vnbounded affect can deſire. If any one doe like this, and tarry with them, hee is tickled with falſe delight, that he imagineth his life an heauen, when indeed it is nothing ſo. For when his vnderſtanding returneth, then hee will ſoone perceiue that hee hath not eaten at their charges, but that they haue eatē vp him, and when they had ſo done, ſent him away with his ſound burden of deriſion.

And

And now hauing brought al the benefits of fortune vnto nothing, hee muſt turne drudge to thoſe drabs, ſuffer all their imperious iniuries, and vndergoe all vnſeemly offices for their pleaſures, as couſenage, ſacriledge, treachery, theeuery, and all the reſt of that vngracious bedroll. And when all thoſe impious trades faile him, then is hee packt ouer into the hands of *Puniſhment*. *Puniſhment*, which is ſhe? Doe you not perceiue a little grate in the picture, behinde thoſe women, and within that, as it were an obſcure dungeon? Yes. And a great

many women all in tattred ragges, and forlorne ſhapes? I ſee them alſo. Why that ſame that holdeth the ſcourge, is called *Puniſhment*: ſhee that leaneth her head vpon her knee, is *Sadneſſe*: ſhee that teareth her hayre, hight *Sorrow*. There ſtandes one alſo behinde them, all deformed, meager, and naked, and a woman with him, bearing the ſame figure of leane deformity. Who bee they? The mans name, quoth he, is *Anguiſh*, and the womans *Deſperation*. vnto theſe is the ruined man paſſed ouer, and confined to liue in dolefull extremitie.

From

From thence they driue him farther, into the Gaole of infelicity, and there ſhall his captiuity be endleſſe, vnleſſe Repentance bee his bayle. Why, what can ſhe do? Mary, ſhee can deliuer him out of this huge deluge of miſeries, and bring him acquainted with another *Opinion*, and another *Deſire*, who will guide him vnto the pallace of *true Inſtruction*: and will alſo profer to conduct him vnto *falſe Inſtruction*. And how then, quoth I? If hee embrace that *Opinion* that giueth him directions in the way of *true Vnderſtanding*, he ſhall be thereby

purified, and reformed, and runne the reſt of his liues courſe in the plenitude of perfectiõ, beyond the reach of all future calamity: otherwiſe, if he do not ſo, *Falſe inſtruction* will ſubuert him with a new deceipt. O God (ſayd I) how dangerous is this laſt difference! But what ſhape hath this ſame *Falſe Inſtruction*? Behold yonder other encloſure, ſaith he. So I doe ſir. At the portall thereof ſitteth a woman in neate and ſeemly habite: the vulgar and the vainer ſort call her *Inſtruction*, whereas indeed her true name is *falſe Inſtruction*. Now they that meane

meane to passe vnto *true Instruction?* Doe al come first vnto this woman. Why is there no other way then this vnto *true Instruction*? Yes thet there is. Who are they then that walke about within that inclosure? They are the followers of *false-Instruction*, imagining in thēselues (but al too erroneously) that they inioine the company of *true Instruction*. And what are their professions? Some of them are Poets, som Orators, some Logitians, some Musicians, Arithmeticke, Geometry, Astrologie, Philosophy, Criticisme, and all other professions haue ba-

ſtards within this ring: nay here are profeſſed voluptuaries alſo. But what women are thoſe that conuerſe with them in the habites of thoſe former, amongſt whom you reckoned *Incontinence* and her fellowes? They are the ſelf-ſame. What, do they come hither alſo? That they do, but not ſo ordinarily as elſe-where, into the firſt encloſure. And do the *Opinions* come thus far alſo. Yes verily doe they: for the drinke that *Impoſture* giueth theſe, euen at firſt, is not yet out of their heads, they doe as yet ſmell of the dregs of *Error* and *Ignorance*: nor ſhall they

they euer be quit of their *Opinions*, or their other vices, vntil they renoūce the company of *falſe Inſtruction*, and take themſelues to the true courſe, & taking the potion that is called *errors purgatiō*, therby vomit vp all the euils that offended their mindes; as their *Opinions*, their *ignorance*, and all their other enormities: for ſo ſhall their conſciences be perfectly cured. But as long as they remaine with *falſe Inſtruction*, they ſhall neuer be throughly ſound, nor ſhall their diſciplines helpe them away with any one incōuenience. Which is the way then that

leadeth vnto *true instruction*. Why look you here, see you this high place that seemes as desart and vnhabited? Well sir, I see it. Then you see that little gate, and the way there before the gate, which looks as if it were but little vsed, lying in such a steepe discent of that craggy rock. That I see also: you see more-ouer that hill there, that is enuironed on eyther side with inaccessible cliffes, hauing onely one narrow path whereby to ascend it: True sir. That same path, is all the way we haue to *true Instruction*. Truly Sir, me thinketh it is almost impos-

sible

ſible to get vp it. You marke that ſteep rocke then by that other hill. So I do. And ſee you not two luſty and comely *Viragoes* ſtanding thervpon,& reaching forth their hands in manner of a cheerfull inuitation. I ſee them well,but how call yon their names? One of them hight *Continency*, and the other *Tolerance*: and they are ſiſters. Why doe they reach forth their hands? They incourage the Trauelers that come that way, to bee of good cheere, and to defie deſperation the daughter of ſluggiſhneſſe; aſſuring them, that after a little

toile, the whole reſident of their life ſhalbe topt with happy tranquility, and that if they will climbe but a little, all the way after ſhall bee moſt plaine and eaſie. But when they come to the rock how ſhal they do to aſcend? I ſee no meane they haue to mount ſo ſteep a cliffe. True, but the two ſiſters do come downe them-ſelues from the toppe, and lending them their hands, pull them vp by degrees. After they are gotten vp a little way, and bidde them reſt a little, and then they bring *Fortitude* & *Confidence* vnto them, and paſſe their wordes to bring them

them to the preſence of *true Inſtruction*, ſhewing them how plaine, & how pleaſant the tract is, now that they haue ſurmoũted the former difficulty, and how cleare it is from all cragges and encõbrances, as you ſee in the Table. So indeed it ſeemes. And ſee you not that wood, and before it as it were a pleaſant land, or mead? All full of light & delight? right: and in the midſt thereof another encloſure with a gate vnto it? There is ſo: but how cal you that encloſure? Mary it is called the *habitatiõ of the bleſſed*, for in that place are all the vertues reſident with bea-

beatitude. Truly it lookes like a delightfull abode. You ſee then that goodly matron that ſtands by the gate, with a conſtant ey of a midle age, rather inclining to fifty, in a plaine and vngarniſhed habite, and ſtanding vpon a ſtone not round but cubick, and directly ſquare? Shee hath two other women alſo neere her that ſeem to be her daughtets. So they do. The midmoſt of theſe three is called *Inſtruction*: ſhee of the one hand, *Truth*, and ſhe on the other, *Perſwaſion*. But why doth *Inſtruction* ſtand vpõ a ſquare ſtone? To ſhew that the path which leadeth

leadeth vnto her is faire and firme: and that her gifts do bleſs the receiuer with fruits of ſecurity. What doth ſhe giue? She giueth *Confidence*, *Security*, & *Acquitance from troubles*. And what vſe of thoſe? By theſe man vnderſtandeth that his life is now to continue void of all perturbations. Oh glorious, oh gratious gifts, quoth I! but why doth ſhe ſtand without the encloſure? to cure the trauellers, and giue them her drink before they enter, and then to admit them paſſage in, vnto the vertues. How is this good ſir q[a]. I? In truth I conceiue you not.

You

You ſhall, quoth hee. It is here, as if a perſon greatly diſeaſed ſhould betake his body to the cure of the Phyſician: now hee, firſt of all, purgeth away the cauſes and nutriment of the maladie, and then corroborates the vitals; and finally, confirmeth the body in perfect ſoundneſſe. Now if the perſon had contemned the counſell of Phyſicke, he had been deſeruedly giuen ouer to the tyranny of his diſeaſe. This I conceiue, quoth I. Well, euen thus, quoth hee, do men approach this ſtation of *Inſtruction*, which as ſoone as they arriue at, preſently

ſently ſhee cureth them, giuen her owne receipt vnto them which purgeth out all their ingulphed euils, as by vomit or eiection. What are the euils they caſt vp? *Error* and *Ignorance*, both which they drunke from the hand of *Impoſture*; *Arrogance* alſo, *Auarice*, *Diſire*, *Incontinence*, *Anger*, and all the poyſons which they ſwallowed downe while they were in the firſt encloſure. And whither doth ſhee ſend them hauing purged them? Shee letteth them in vnto *Knowledge* and the other vertues. Which bee they? Why, ſee you not a com-

company of faire & modeſt Matrons there within the gate; amongſt whom there is not one that ſeemeth painted, or curiouſly adorned, as they before were all? I ſee them: what are their names? The fore-moſt of them, hight *knowledge*, the reſt are her ſiſters, called by the names of *Fortitude*, *Iuſtice*, *Integrity of life*, *Temperance*, *Modeſty*, *Liberality*, *Continency* & *Clemency*. Oh goodly comfort! quoth I. How great is humane hope? your hopes quoth he ſhal be complete, if you conceiue this relation aright, and apply it vnto your courſes in

in the world. Sir, assure your selfe, quoth I, wee will omit no paines herein. Then shall your endes bee crowned with security, quoth he. But whither doe these *Vertues* leade the man that enters? Vnto their mother. What is she? Her name is BEATITVDE. Of what quality is she? See you not a way that ascendeth that height there, whereon the tower of the three enclosures is founded? Behold there a faire and florishing matrone, enthroned in state, at the porch of the sayde tower in goodly raiment; yet vntaxable of prosuseneſſe, with

with a crown of roſes about her beauteous temples. You ſay right ſir, what is ſhe? ſhe is the perſon, that is called *Beatitude*. And when one commeth to her, what doth ſhee? Shee crowneth him (quoth he) with delight adioyned vnto all the other vertues, as they are crowned that are Victors in dangerous conflicts: what conflicts hath he bin in, ſaid I? In many ſore ones, quoth he: and hath conquered many a fauage beaſt that wounded him pitifully, and ouerthrew him often: yet brought he al their fury vnder, and now is become his owne man, making

king thoſe ſauages ſerue him now, as hee was forced to ſtoope to them before: What beaſts are they you ſpeake of, ſir? I would faine knowe that. I ſpeake of *Ignorance* and *Error*, firſt: are not they true beaſts? Yes, and cruel ones too, quoth I. And then, quoth he, I ſpeak of *Sorrow*, *Anguiſh*, *Auarice*, *Intemperance*, and the whole *Lernean* ſen of vicious habits. All theſe hath he now at command, whereas before they commaunded him. O renowned victory, quoth I, and memorably performed! but I pray ſir tell me this, what force is there

in

in the crowne ſhee giueth him? A bleſſed force (young man) there is in that crown. Hee whoſe browes it encircleth, ſhall be really bleſſed, and lift vp beyond the pitch of miſery: nor ſhall his bliſſe rely vpon others, but bee fully eſtabliſhed in himſelfe. Oh what a conqueſt is there! But what doth he when hee hath this crowne? whither goeth he then? Then the vertues bring him backe the ſame way that he came, and ſhewe him thoſe that liue there beneath, how miſerable and how miſchieuous their eſtate is, and how they daſh the ſhip of their life a-

gainſt

gainſt the rocks, keeping no courſe but rouing at randome without all care or compaſſe: and how they are ledde away to bondage by their foes; ſome by *Incontinence*, ſome by *Arrogance*, ſome by *Auarice*, ſome by *Vaine-glory*, ſome by one mean of ruine & ſome by another. And of theſe giues of perdition they haue no meanes in the world to redeeme themſelues, but there they lye in fetters of perturbation, all their liues long. The reaſon hereof is, they haue forgotten the inſtruction that *Lifes Genius* gaue them at their ingreſſe, & ſo can-

cannot light of the true courſe of life. In truth you ſay well, but why ſhould the *Vertues* go to ſhew him the place and perils that he had already paſſed ? Ile tell you why. At his former paſſage of them, hee conceiued not the halfe of their maleuolence, nor vnderſtood the actions that vvere done there, almoſt any thing : but was altogether enuironed with doubts, becauſe of the drink of *Error* and *Ignorance* which hee had taſted, which made him imagine that for good, which had no goodneſſe in it, and ſo in like maner of euill : Whereby hee

was

was thruſt into the courſe of corruption as well as the reſt were. But now that he hath attained the knowledge of conueniences, he both beholdes the miſery of others, and enioyeth felicity himſelfe. But when he hath obſerued the misfortunes of theſe men, what doth hee then? or whither goeth he? faith, euen whither hee liſt himſelfe. For he is as ſecure in euery place, as if he were in the caue of *Corycum*: and let him liue where hee will, hee ſhall liue in honeſtie and free from all, euen the leaſt encombrance. All men ſhall bee as glad of his com-

company as the ſicke perſon is of the Phyſicians, why but ſhall he neuer more ſtand in feare of thoſe beaſts you ſpoke of? ſhall they haue no more power to touch him? no, not a iot. He ſhall ſtand at defiance with *Sorrow*, *Trouble*, *Incontinence*, *Auarice*, *Need*, and all other extreames whatſoeuer: hee ſhall check and curbe them now as he pleaſeth, who before plagued him worſe then the ſtings of Adders, and as the Serpents that kill all other things with their poiſon, meddle not with the Viper, becauſe his owne venime is an *Amulet* againſt all theirs:

theirs: ſo likewiſe ſhall no euill approach this perfect man, becauſe in himſelfe hee hath a preſeruatiue againſt all their infections. All this is well, quoth I: But I pray you ſir, tell mee this: I ſee a great company deſcending the hil as it were, ſome with crownes on their heades, ſeeming to exult and reioyce, and others without crownes looking like deſpayring men, with their heads and legges all bruiſed, and diuers women ſeeme to detain them: what are theſe? They that weare crownes, are the adopted ſonnes of *Inſtruction*, and re-

ioyce at their adoption. The other, are ſome of them reiected by her, and ſo falne into miſerable eſtate: others, beeing weakened by *Sloth*, when they had gotten vp as farre as *Tolerance*, turned backe againe, and ſo fell a wandring they knew not whither. But what are the women that follow them? There is Sorrow, Trouble, Deſperation, Ignominy, and Ignorance. Why then belike, all the miſchiefes that may be, doe follow them at the heeles. So they do, and when they come backe into the firſt incloſure, vnto *Luxury*, & *Incontinence*, they lay

all

all the blame on themſelues, and fall a curſing *Inſtruction*, and all that are in the way to her, as wretches, and vnfortunate fooles, that leaue the tract that theſe now doe tread, and the pleaſures of the firſt encloſure, to go ſeek *Had I wiſt*, and hunt out a courſe of ſuch vnhappineſſe, refuſing to ſtay and ſhare with them in their delightful goods. And what are their goods? Shall I tell you in a word? *Luxury* and *Incontinence*. For like vnto beaſts, they are all for the belly, and imagine the filling of that, the full fruite of all their expected good.

But what cal you the other women that come downe there, laughing and making ſemblance of mirth? They are *Opinions*: they carry men vp vnto *Inſtruction*, and when they haue done, come backe and tell the reſt how graciouſly thoſe they preſented were receiued, and how they are now in ſtate of bleſſedneſſe. Why, but do theſe opinions goe in vnto the vertues? Oh no: it is altogether vnlawfull for *Opinion* to come in the ſight of knowledge, they doe only deliuer the men ouer vnto *Inſtruction*, whom ſhe receiuing, they go their waies to fetch

fetch more, as ſhippes doe, that hauing vnladed their fraught make preſently forth for a new voiage, taking in other commodities. In truth ſir, your compariſon is paſſing good (quoth I) but you tolde vs not yet vvhat it is that *Liues Genius* ſayth vnto thoſe that are to enter the courſe of life. Hee biddeth them bee of good cheere, quoth hee: and be you of good cheere alſo, for I will not keepe a letter of the expoſition from you: we thanke you moſt humbly ſir, ſayd we all. Then hee, reaching forth his ſtaffe againe, pointed

vp, saying: see you that blind Woman vpon the round stone there, whom euen now I tolde you hight *Fortune?* Yes. The *Genius* bids them, neuer to giue credence vnto her, neuer to imagine any solidity in her bounties, neuer to hold her gifts as your proper goods: for that when shee list, shee will take them from one, & bestow them on another, maugre all contradiction, it is her ordinary practice. And therefore hee warneth them, not to delight in her beneuolence, nor to grieue at her forwardnesse: neuer to be conquered, either by her

her curſtnes or her curtiſies, to giue her neither praiſes nor curſes, ſeeing ſhe doth nothing with diſcretion, but hurleth all about at ſix and ſeuen, as I told you already. Therfore doth this *Genius* bid vs neuer wonder at her exploits, nor play the bad borrowers, to count another mans mony our owne, and to be offended, and hold our ſelues iniured, if it bee demanded againe: forgetting that our credit lent vs it, vpon condition to haue it reſtored without contention.

Thus (ſaith this *Genius*) muſt we ſtand affected to the benefits of fortune, and to re-

member well, that it is one of her old tricks to giue, and take againe, and then to giue one far more, and presently to take away all euery iot, both what she gaue last, and what she left before. He bids vs therfore take her gifts, & hauing them, make hast with them to that firme, and constant kinde of bounty. Which is that? That which *Instruction* giueth to those that come safe to her Tower to aske it. And what giueth shee? Shee giueth the *True knowledge of profitable things*, a gift of vnchangeable goodnesse and security. To her therefore hee

hee wils them all to make haſt, and when they come to *Luxury*, and *Incontinence*, the two women afore-named, to paſſe by them ſpeedily, and ſtop the eares vnto their inueygled perſwaſions, & ſo to haſten on vntill they come vnto *Falſe Inſtruction*. There he aduiſeth them to make a little ſtay, and take what they like of her for their *Viaticum* the reſt of their iourny: And then to ſcowre away with all ſpeede vnto the Pallace of *True Inſtruction*. This is the charge that the *Genius of life* layeth vppon all that are vppon enterance into the firſt en-

cloſure: He that either refuſeth it, or miſapplyeth it, comes home by vnhappineſſe and ruine. This mine honeſt friends is the expoſition of this Table: If you would be further ſatisfied in any thing elſe, propound it, and I will reſolue you. Gramercy, curteous ſir. I pray you then what is it that their *Genius* wiſheth them to take at the ſtation of *False Inſtruction?* Such things as they ſhall neede. And what bee thoſe? Letters, Languages and Diſciplines, which *Plato* called the bridles of youth, keeping them out of worſe imployments.

Muſt

Muſt hee that will paſſe to *True Inſtruction* needes take theſe here; or may hee let them alone if he pleaſe? Hee neede not vnleſſe hee liſt: They are conuenient, but wholly impertinent to vertue.

No? are they not neceſſary for the bettering of our vnderſtandings? Yes, but our goodneſſe may haue increaſe without them, yet are they not altogither vnuſeful. For wee may heare a doctrine read by another, and yet it were not amiſſe if wee could read it in the language our ſelues, then wee benefit by his reading neuertheleſſe:

leſſe : ſo that one may be without theſe diſciplines, well enough. I but are not theſe that vnderſtand the artes, of a better hability to haue goodneſſe infuſed into them, then others that want thoſe diſciplines? No, how ſhould that be (quoth hee) when they are as badly conceited of the true nature of good and euill, and as blacke with the pitchy touch of viciouſneſſe, as others that vnderſtand nothing? It is an eaſie thing for one to be a deepe ſcholler, and a Maſter of all the diſciplines, and yet bee as prone to drunkennes, intemperance,

perance, auarice, iniury, trechery; yea and madneſſe, as hee that neuer ſaw the inſide of a ſchool-houſe. There are plenty of thoſe examples, we need not goe far to fetch them. And therefore what prerogatiue hath learning in the reformation of a mans exorbitances? Truly none, quoth I, if things goe thus. But why then are thoſe ſchollers in the ſecond encloſure, as neerer neighbors to *True Inſtruction* then the reſt?

Alaſſe, ſayth hee, what good get they by that; When wee ſee often that diuers paſſe out of the firſt en-

encloſure, from *Incontinence* and the other vices, vnto *true inſtruction* without once reſting amongſt thoſe *Diſciplinarians*? What man then can auouch their eſtate better, becauſe of their place? They are eyther more dull, or more idle then others. VVhy, ſayd I, how is that? Becauſe, ſayth hee, though thoſe of the ſecond encloſure vvere cleare from all faultes elſe; yet this alone ſtickes by them for euer, To profeſſe to knowe that, whereof they are vtterly ignorant: which conceit of themſelues, doth make them by farre, more ſlacke

in

in the queſt of *true Inſtruction.*

Againe, doe you not ſee how the *Opinions* come flocking out of the firſt enclosure vnto them ? Theſe are the cauſes why their eſtate is not an haire better then the others, vnleſſe *Repentance* and they fall once acquainted, and that they bee verily perſwaded that they dwell not with *True Inſtruction*, but with her counterfeit, which draweth them into errors, and ſo ſtoppeth all the meanes of their reformation and paſſage to ſecurity. Wherefore ſtrangers, quoth hee, vnleſſe

vnleſſe you take this courſe, and beate this diſcourſe of mine ouer and ouer, vntill you haue gotten the habite thereof (to which ende you muſt continue an often reuolution thereof in your meditation, and make it your thoughtes principall practice) you ſhall neuer make vſe of any word that you haue heard: Sir, wee will do our beſt endeuours. But I pray reſolue vs this: Why are not thoſe things worthy the name of goods which *Fortune* giueth vnto mans vſe? as life, health, riches, honours, children, conqueſts, and ſuch other

her

her bounties: and why are not their contraries euills? this assertiõ seemeth strange and incredible vnto vs. Wel quoth he, be sure then that you answere directly vnto that I shall demand. I will, quoth I: whether is it good for him that is an euill liuer, to liue, at all or no? It is not good I think (quoth I) for him to liue, but rather euill. How then can life (saith he) bee good at all, if it bee euill for him? Because (quoth I) as to the badde liuer, life is badde, so to the good liuer, life is good. So then, you hold life both good and badde. That I doe,

doe, ſayd I. O beware of an abſurdity (quoth hee.) It is impoſſible for one thing to bee good and euill. For ſo it ſhould bee both profitable and hurtfull, and likewiſe alwaies, both to bee affected and auoided, and that both at one time. This is an abſurdity indeed, quoth I. But if hee that liueth badly, haue a badneſſe by liuing ſo; how can life but bee badde vnto that man? I but, quoth he, it is one thing to liue, and another to liue badly. That is true, quoth I. So then life in it ſelfe is not bad. For if it were ſo, it would bee

bee ſo to the beſt liues, as well as the worſt: For, all ſhuld haue a life that ſhould bee a badneſſe in it ſelfe. You ſay true. VVell then, life beeing communicated both to the good liues & the euill, to liue, of it ſelfe, is neither good nor euill, no more then cutting or burning is, both which are good in ſome diſeaſes, but hurtfull vnto all ſound bodies. So is this life: and therefore propoſe this to your ſelfe: whether had you rather liue badly, or dye honourably? The latter ſhould be my choyce, quoth I. So then, quoth he, death in it ſelfe is no badde thing

thing belike: for it is oftentimes to bee preferred before life. Moſt true. Well then, ſickneſs & health haue one and the ſame reſpect. For occaſion may ſo fal out, that it befitteth not the ſicke man to recouer. It may be ſo. Good, waigh riches then in the ſame ballance. Suppoſe that which is often ſeene: A man hath great wealth, and applieth it to no good vſe: Many ſuch there are. Do not his riches then helpe his beatitude any way? I think not, becauſe of his own badnes. Why then very well, it is not wealth, but *wiſe Inſtruction* that maketh

keth a man happy. Surely ſo it ſeemes. How then can riches be good, when they haue no power to better their poſſeſſors? They cannot indeed. Well, it is befitting then that ſome ſhould not bee rich at all; becauſe they are ignorant of the true vſe of riches. Nay, I am of your mind in that. How then can that bee any way pertaining to goodneſſe, which muſt bee oftentimes withheld from the vſe of diuers perſons, ſo that he that can vſe wealth, as wealth ſhould be vſed, may liue well, and he that cannot, muſt needes breake downe his owne quiet?

et? you ſtrike on truth in all things, ſir. Laſtly (quoth he) it is the eſteeme of thoſe for goods, or the contempt of them as euils, that moleſteth and offendeth the cogitations of men, prizing them as things of ſuch excellent worth, and the onely conducts vnto the court of happineſſe, & this maketh them vndergo all actions, euen of how wicked a front ſoeuer, onely for the attainment of theſe gloſſes. Theſe accidents attend on all ſuch admirers of externall ſhewes, becauſe their dul vnderſtandings can no way penetrate into the natures of things truly

truly good, they are ſo gra-
ueled in the quick-ſands of
erroneous *Ignorance.*

The end of Cebes *his*
Table.

6 JY 53

To the Reader.

Gentle Reader, to be too ſeruile or to) licẽtious, are alike amiſſe in a Tranſlater: for the one oftentimes darkneth the beautie of the worke, there being certaine properties almoſt in euery language, which cannot, word for word, in termes terminant, be expreſſed in another: And

likewiſe to ſweruc too much from the Author, implieth a ſecret diſabling, as if the Original might be bettered; which cannot but ſauour of much ſelf-opinion and ſingularity, yet if there were a neccſſity to erre in either, I had rather be ouerſtrict, then any whit too bold: hauing to Precedent, (it were contumely to ſay leſſe) that great Magazine or Storehouſe of all learning M. Caſaubon: *who in the tranſlation of this Peecc, hath tied himſelfe very preciſely to his Text. From ſo learned a hand the Author can loſe little luſtre, leſſe vigour. Howeuer, by powring it out of the Latin into the vulgar,*

vulgar, the great disproportion of Languages and abilities considered, it cannot but (by my vnskilfulnesse) it hath taken some wind.

In this mention it commeth oftentimes into my minde to maruaile whence it should be, that Homer, Theocritus, Plutarch, Heliodorus, *with diuers others, are so lamely done in the Latin (be it spoken with the supportation of better iudgements) and so happily in the French. Wee may not challenge the ponerty of the Latin, the negligence of the Translators, (hauing been all very learned) much lesse the Latin Idiom, as disobedi-*

ent or refractory to the Greek. We ſhould be almoſt as vaine as Picardus, *to aduance the French before the Latin: who maintaineth after his Mountebank impudent faſhion, that the French is more ancient & copious then the Greeke; and that they ſpake Greeke in* Marſelles *before they ſpake it in* Athens. *The French is elegant enough, paſſably copious, happie in compoſition, and hath many Græciſmes, which couch very aptly when they are cald for; yet in no degree comparable with the learned Languages.*

Not to abuſe thy leiſure and mine owne, in theſe impertinent

nent things, as little in disputing whether this our Author bee that Theophrastus, Aristotles *Scholler, whom* Tullie *termes his* Delicias, *or some other, in regard he reporteth himselfe to be* 99. *and* Diogenes Laertius *setteth him downe to be but* 85. *It sufficeth vs that he hath deserued well of vertue and good manners; hauing very liuely and sharpely described those deformed vices which flourished in his time, but raigne in ours. The which youthfull freshnes, in the going downe of his strength, when Age had snowed vpon his head, is as praiseworthy, as that rare encoun-*

ter in PETRARCH.

Penſier canuti in giouenil etade.

But becauſe there was neuer any thing rendered ſo happily, as to be both a Text & a Comment : and for that in this Treatiſe there are many words hard to be vnderſtood without expoſition, neither can they be well expounded but by ſuch as are well verſt in Antiquitie, which in theſe times is almoſt a relatiue to ſuperſtition, yet for the eaſe of ſo preiudicate Readers, that they may haue a cleare paſſage, the hardeſt wordes are made intelligible:

As firſt to begin with Dionyſia,

nyſia, *mentioned in the Chapter of* Garrulitie : (That the Seas, after the Dionyſian Feaſts, will become very ſmooth) *The* Athenians *did celebrate many Feaſts called* Dionyſia *or* Liberalia, *which were kept, the Spring approaching, in the Cittie; in Autumne, in the fields: And theſe were preparatiues to thoſe more ſolemne* Bacchanals *or* Carniuals. *Wherefore the Greekes, when they mention* Dionyſia *alone, they meane thoſe which were celebrated in the Spring, as* Theophraſtus *in the paſſage on this place. For in Winter, the Seas were lockt vp: and in the Spring they be-*

gan to open: in Winter vtterly vnnauigable, as appeareth by Horace, Vigetius, *and others.*

Mysteria, *likewise mentioned in the same chapter, were Ceremonies celebrated by night: And there was a kind of emulation amongst them that did celebrate, who should set vp the greatest light or taper, as there is mention here of* Damippus.

Odeum, *likewise mentioned in the same Chapter of* Garrulitie, *as* Plutarch *reporteth in* Pericles, *was a place, whither Musitions and other such like did resort to delight their Auditors and Spectators*

and

and this principally was vſed before the building of the Theater. Their corne was wont to be ſold there : and in time of dearth, it was giuen and diſtributed to the poore : where all controuerſies belonging to Corne and Victuall were debated and decided.

Of the Redeemers of the Theaters *mentioned in the Chapter of* Ribaldrie; *theſe* Redeemers *(ſo tearmed) were ſuch as did hire ſcaffolds, or Stages, inſtantly to be made.* Demoſthenes *calles them plaine Carpenters. Thoſe of the poorer ſort did receiue (man by man) money out of the common treaſurie to buy themſelues*

ſelues places to ſee. Hence is ſo frequent mention in the Greek Orators, of mony appointed for the Theater. At the latter end of the Playes, theſe ſame redeemers of the Theaters ſuffered all to come in (Cut and long tayle as wee ſay) freely without paying.

They which did ſacrifice, commonly did feaſt, or (if they did not) ſent part of their ſacrifice to their friends.

It was the manner of the Athenians, that if they were to ſell any thing, they vſed the helpe of ſome to finde them out Cuſtomers. Theſe are commonly termed Brokers with vs. When the thing is ſolde, hee brings

brings Cuſtomers to ſee it; as it is in the Chapter of Vnſeaſonableneſſe.

Of this place is properly to bee vnderſtood that of Plato *in the twelfth booke of his Lawes; in theſe words*: Let him bee a ſurety or vndertaker, which ſelleth another mans commoditie: And let him bee his warrantiſe, if the ſeller ſell that, the propertie whereof is not in himſelfe. Therefore, he is as lyable to make good the euiction, who ſelleth for another, as he in whom the property of poſſeſſion is.

The Philoſopher ruleth it

it thus: That ſuch a Broker, Factor, Agent, or atturnie, ſhall bee taken as an abſolute ſurety: ſo as if the thing bought bee euicted from the buyer, by reaſon the ſeller his poſſeſsion was not good, hee may ſue the Broker, and recouer, as of the owner, whoſe he ſayd the goods were when he ſold them.

This is Plato's *opinion. And in* Rome, *as* Vlpian *reporteth, when they ſold any thing, they gaue a Surety, whom they termed commonly,* A ſecond warrantiſe.

Hee eaſily vndertaketh what hee is not able to performe,

forme, *as it is in the Chapter of* Ouer-officiouſneſſe. *This proceedeth not out of a natural bountie; but out of a ruſticity, or weakeneſſe rather, either vnwilling to diſcouer their owne want, or not knowing how handſomely to deny: according to that of* Seneca. Multos, inquit, liberales facit frontis imbecilitas. A ruſticity, or fooliſh baſhfulneſſe, hath made many liberall againſt their will.

In the Chapter of Stupidity, Theophraſtus *maketh the* blockiſh fellow, *rather to labour of want of memory, then wit, ſayth a Cauiller. It was likewiſe want of memory*

in

in the fellow, who riding vpon an Asse, cryed out that he missed an Asse; missing the Asse he rode vpon: hauing one too many by himselfe.

Thyriacall viols *or* bottles, *in the Chap. of* Smoothnesse. Thyrium *is a Towne in* Acarnania, *as* Stephanus *reporteth, whereof there is much mention in* Polybius. *It may be some excellent clay: the grace whereof should seeme to bee of a round sphæricall forme. There were also of the same forme, made of leather. There were some (likewise) made of wood, which were called* Samia.

The

The holy gate in Athens, *in the Chapter of* Blockiſhneſſe. *It's doubted whether there was a gate, by which the dead were carried out. For in many Cities of the* Romans, *it was not lawfull to bury within the City. There was a gate, through the which the condemned were to paſſe to execution in other Cities of* Greece. Plutarch *witneſſeth, That there was* Porta ſcelerata, a curſed gate. *The manner was to execute Offenders without the* Pomæria. Pomærium *is a certaine ſpace about the walls of the City or Towne, as well within as without, where 'tis*

not

not lawfull to plough, build houſes, or inhabite, for feare of hurting the defences of the Towne; termed the territorie, or exemption. Extra portam ire, *in* Plautus. Vis ſine febre mori? *wil you dye without an Ague? in* Martiall, *alike Prouerbiall.*

Aqua luſtralis, *in the Chapter of* Superſtition. *Their holy water wherewith they were ſprinkled, was after this faſhion. Firſt, before at the gates of the Temple ſtood a great water-pot like a Diers fat, or Chaldron, wherein was dipped a fire-brand, taken from the Altar when the ſacrifice was burned: and with that*

that, al which entred the Temple did beſprinkle themſelues, or were bedewed by the Prieſt. Nor only in their houſes, but at the entrance into their Market places they had them. It was likewiſe the faſhion, that in priuate houſes, vntil the body was carryed out to burying, there was likewiſe a great veſſell full of holy-water, with which all going out of the houſe did beſprinkle themſelues; all that were inuited to the funerall.

Orphetuliſts *in the ſame Chapter.* Orpheus *brought a kinde of Ceremonies into* Greece. *They which taught them were termed* Orpheotiliſts.

tists. *Toward the end of euery moneth, the* Athenians *were (as it were) initiate or matriculated into these orders. They were perswaded that they that were free or entred into these mysteries, should enioy great honour in hell.*

That hee might cut his haire, *in the Chapter of* Bastard--Ambition. *Young youths wore their hayre long, till they were fifteene or sixteene yeares of age; then their Parents brought them forth to cut it: and promiscuously the* Greekes *and the* Romans *did vowe, or consecrate their first haire to some god or goddesse: and as they did preserue it in*

honor

honor of them, ſo they did cut it off, and leaue it in their Temples: whereof there is teſtimony in Pindarus, Æſchylus, Feſtus, *and others. And they did conſecrate it to* Hercules, *or ſome other god, whoſe Temples they had in their Cities. Thus the vulgar did. But they which would bee in an higher ſtraine, by an ancient decree or cuſtome of the* Athenians (*whereof* Plutark *makes mention in* Theſeus) *conſecrated their haire to* Apollo: *and when the time was come, the fathers brought their ſonnes to* Delphos, *there to leaue their haire.*

A Melitæan *Plant, in the ſame*

ſame Chapter : whether theſe little Melitæan *diminutiue dogges came from the Iland in the Affricke Sea, or that other in the* Sicilian, *it matters not much.*

The Prytanæi *were Officers, which in the needfull diſtreſſed times of the Commonwealth aſſembled the people together, ſhewed the wants and neceſſities of their ſtate, did perſwade and excite them to liberall ſupplies and contributions. Then euery one roſe vp, according to his ranke and place; and if hee had any intention to contribute, hee made it publikely knowne; if otherwiſe, he ſtole away*

away ſecretly, as may appeare by this place.

Poſidion *was the laſt Autumnall Moneth in the Attick yeere, anſwering to our Moneth of September, or Ianuary.*

THEO-

6 JY 53

THEOPHRASTI *Characteres Ethicæ.*

THEOPHRASTVS HIS MORALL Characters:

OR

Deſcription of Maners.

OFtentimes heretofore cõſidering of this buſineſſe with good attention, I did much wonder whence it ſhould be that all *Greece* beeing of clime

clime and temperature of aire, and Grecians in generall bred and trained vp after one faſhion, ſhould notwithſtanding in manners & behauiour bee ſo different and vnlike. I therefore, O *Policles*, hauing a long time obſerued the diuers diſpoſitions of men, hauing now liued 99. yeares, hauing conuerſed with all ſorts of natures bad and good, and comparing them togither: I took it my part to ſet down in this diſcourſe their ſeuerall faſhions and maners of life. For I am of opinion, my *Policles*, that our children will proue the honeſter

ſter and better conditioned, if we ſhall leaue them good precedents of imitation: that of good children they may proue better men.

But now to the purpoſe: It ſhall bee your endeuour to attend and examine what I ſay. Therefore not to ouer-preface to that which muſt be ſayd; I will begin with thoſe which delight in cauilling. And firſt I will define the vice it ſelf: Then I will deſcribe the Cauiller by his faſhion and maners; afterwards, I will generally ſet downe other affections of the minde.

1. *Cauilling.*

Cauilling or cauillation (if wee ſhould define it rudely) is a wreſting of actions and words to the worſe or ſadder part. A cauiller is he, who will entertaine his enemies with a pretence of loue; who applaudeth thoſe publikely, whom ſecretly he ſeeketh to ſupplant. If any man traduce or depraue him, hee eaſily pardoneth him without any expoſtulation. Hee paſſeth by ieſts broken vpon him, and is very affable with thoſe, which chalenge him of any iniury by

by him to thē done. Thoſe which deſire haſtily to ſpeak with him, he giueth them a Come-againe. Whatſoeuer hè doth, he hideth; and is much in deliberation. To thoſe which would borrow money of him, his anſwere is 'tis a dead time; I ſell nothing. And when he ſelleth little, then hee braggeth of much. When hee heareth any thing, he wil make ſhew not to obſerue it: Hee will deny hee hath ſeene what hee ſawe. If hee bargaine for any thing in his owne wrong, he will not remember it. Some things he will conſider of: ſome things he

wil conſider of: ſome things he knowes not; others hee wonders at. Theſe words are very vſuall with him, *I do not belieue it; I thinke not ſo, I wonder at it; of ſome of theſe I was ſo perſwaded before.* He will tell you, *you miſtake him for another: he had no ſuch ſpeech with me. This is beyond beleefe: finde out ſome other eare for your ſtories. Shall I beleeue you, or diſable his credite?* But take you heede how you giue credite to theſe receiued ſayings, veiled & infolded with ſo many windings of diſſimulation. Men of theſe maners are to bee ſhunned more then Vipers.

Of

Of Flatterie.

Flatterie may be ſayd to be a foule deformed cuſtom in common life, making for the aduantage of the Flatterer. A Flatterer is ſuch a one, as if hee walke or conuerſe with you, will thus ſay vnto you: Do you obſerue, how all mens eyes are vpon you? I haue not noted any in this Towne, to be ſo much beheld. Yeſterday in the Gallerie you had reaſon to be proud of your reputation. For there being at that time aſſembled more then 30. perſons, and queſtion

being made which ſhould be the worthieſt Citizen; the company being very impatient it ſhould be diſputed, concluded all vpon you. Theſe and ſuch like he putteth vpon him. If there be the leaſt moat vpon his clothes, or if there be none, hee maketh a ſhew to take it off: or if any ſmall ſtraw or feather bee gotten into his locks, the Flatterer taketh it away; and ſmiling ſaith, you are growne gray within theſe few dayes for want of my companie, and yet your haire is naturally as black as any man of your yeares. If he reply, the Flatterer proclai-

claimeth ſilence, praiſeth him palpably and profuſely to his face. When hee hath ſpoken, he breaketh out into an exclamation, with an *O well ſpoken!* And if hee breake a ieſt vpon any, the Flatterer laughes as if hee were tickled; muffling himſelfe in his cloake, as if hee could not poſſibly forbeare. As he meeteth any, he plaieth the Gentleman-vſher, praying them to giue way; as if his Patron were a very great perſon. Hee buyes peares and apples, & beares them home to his children, and giues them (for the moſt part) in his preſence: and

kiſſing them, crieth out, *O the worthie Fathers liuely picture!* If he buy a ſhoo, if he be preſent, hee ſweares his foot is far handſomer, and that the ſhoo miſ-ſhapes it. If at any time he repaire to viſit a friend, the Flatterer plaies the Herbinger; runs before, & aduertiſeth them of his comming: and ſpeedily returning backe againe, telleth him that he hath giuen them notice thereof. Whatſoeuer belongeth to the womens Academie, as paintings, preſeruings, needle-workes, and ſuch like; he diſcourſeth of them like my Ladies woman. Of all the gheſts,

gheſts, he firſt commends the wine, and alwaies ſitting by his Ingle, courts him; asking him how ſparingly he feeds, and how he bridles it: and taking ſome ſpeciall diſh from the Table, taketh occaſion to commend it. Hee is buſie and full of queſtions; whether this man be not cold; why hee goes ſo thinne; and why hee will not go better cloth'd? Then hee whiſpers in his Patrons eare: and, while others ſpeak, his eye is ſtill vpon him. At the Theater, taking the cuſhions from the boy, he ſetteth them vp himſelfe: hee commendeth the ſituation

and building of the houſe; the well tilling and husbanding of the ground. In concluſion, you ſhall alwayes note a flatterer to ſpeak and doe, what he preſumeth will be moſt pleaſing and agreeable.

3. *Of Garrulitie.*

Garrulity is a ſlippery looſeneſſe, or a babling of a long inconſiderate ſpeech. A Pratler or Babler is ſuch an one, that vnſeaſonably ſetting vpon any ſtranger, will commend his wife vnto him; or tell his laſt nights dreames, or what meates, or how many diſhes he had at ſuch

ſuch a feaſt: and when you liſten him, or that he growes a little encouraged with your attention, he will complaine, that moderne men are worſe then thoſe of elder times: that corne is too cheape, as rents are now improu'd: that there are too many ſtrangers dwelling in the Towne: That the Seas, after the Dionyſian feaſts, will be more ſmooth, and obedient to the Saylors: and that if there fall good ſtore of raine, there will be greater plenty of thoſe things, which yet are lockt vp in the bowels of the earth: and the next yeare he will till his ground:

That

That 'tis a hard world: and that men haue much ado to liue. And that when the holy Ceremonies were celebrated, *Damippus* ſet vp the greateſt light: inquireth further, how many columnes are in the *Odeus*: and yeſterday, hee ſayth, I was wamble-cropt, and (ſauing your preſence) parbrak't: And what day of the moneth is this? But if any man lend him attention, he ſhall neuer be cleare of him. Hee will tell you; That the myſteries, *Menſe Boedromione*, *Apaturia*, *Pyanepſione*, *Poſſidione*, the *Dionyſia*, which now are, were wont to be celebrated.

Theſe

Theſe kind of men are to be ſhunned, with great warines and ſpeed, as a man would preuent or out-run an Ague. For 'tis a miſerable condition, to continue long with thoſe which cannot diſtinguiſh the ſeaſons of buſineſſe and leiſure.

4. *Of Ruſticitie or Clowniſhneſſe.*

Ruſticitie may ſeeme to be an ignorance of honeſty and comelineſſe. A Clowne or rude fellow is he, who will goe into a crowd or preſſe, when he hath taken a purge: And hee that ſayth, that Gar-

Garlicke is as ſweet as a gil-liflower: that weares ſhooes much larger then his foot: that ſpeaks alwais very loud: who diſtruſting his friends & familiars, in ſerious affairs aduiſeth with his ſeruants: who, the things which hee heard in the Senate, impar-teth to his mercinaries, who do his drudgery in the coũ-try: one that ſitteth ſo with his hoſe drawn vp at his knee as you may ſee his skin. Vpõ the way, whatſoeuer ſtrange accident he encountreth, he wondreth at nothing. But if he ſee an oxe, an aſſe or a goate, then the man is at a ſtand, and begins to look a-bout

bout him : proud when hee can rob the cupbord or the Celler, and then ſnap vp a ſcrap; very carefull, that the wench that makes the bread take him not napping. He grinds, caters, drudges, purueighs, & plaies the Shutler, for all things belonging to a houſe-prouiſion. When he is at dinner, he caſts meat to his beaſts: if any body knocke at the dore, he liſtens like a Cat for a mouſe. Calling his dog to him, & taking him by the ſnout : This fellow, ſaith he, keeps my ground, my houſe, & al that is in it. If he receiue money, he reiects it as light; and deſireth to haue it changed. If

If he haue lent his plough, his ſythe, or his ſacke; hee ſends for them again at midnight, if he chance to thinke of them in his ſleepe. Comming into the Citie, whomſoeuer he meeteth, he asketh the price of hides and ſalt-fiſh, and whether there bee any playes this new moone: and ſo ſoone as hee doth alight, he tels them all, that hee will be trimmed: And this fellow ſtill ſings in the Bath; and clowts his ſhooes with hob-nayles. And becauſe it was the ſame way to receiue his ſalt meates from *Archia*, it was his faſhion to carry it himſelfe.

5. *Of*

5. *Of faire ſpeech or ſmoothneſſe.*

Smoothneſſe, or fawning, if we ſhould define it, is an encounter containing many allurements to pleaſure; and thoſe (for the moſt part) not more honeſt then they ſhuld be. But a Sleeke-ſtone or Smooth-boot (as we terme him) is hee, that ſaluteth a man as farre off, as his eye can carry leuell; ſtileth him *Moſt worthie*; admireth his fortune; and taking him by both the hands, detaineth him, not ſuffering him to paſſe. But hauing a while accom-

accõpanied him, is very inquiſitiue when hee ſhall ſee him againe; embroidering and painting out his praiſe. The ſame being choſen an Arbitrator, endeoureth not only to cõtent him on whoſe behalfe he is choſen, but the aduerſe part likewiſe, that ſo he may be held an indifferẽt friend to them both. He maintaineth, that ſtrangers ſpeake wiſer & iuſter things than his own fellow-Citizens. Being inuited to a feaſt, he entreateth the maſter of the entertainment to ſend in for his children: and when they are come, he ſweares they reſemble their fa-

father, as neere as one figge doth another. Then calling thē to him, he kiſſeth them, and ſetteth them by him: and ieſting with others of the company; ſaith he, Compare them with the father, they are as like him, as an apple is like an oyſter. Hee will ſuffer others ſleeping to reſt in his boſom, when he is loden with a ſore burden. Hee trimmeth himſelfe often: he keepeth his teeth cleane and white: changeth and Turkizeth his cloathes. His walk is cōmonly in that part, where the Goldſmiths & Bankers tables are: & vſeth thoſe places of actiuity where young youths do exerciſe thēſelues.

At ſhewes and in the Theaters, hee placeth himſelfe next the Prætors; but in the Courts of Iuſtice he ſeldom appeares. But he buyes preſents, to ſend to his friend at *Byzantium*. Little dogges, and Hymæſian hony hee ſends to *Rhodes*: and he tels his fellow-Citizens that hee doth theſe things. Beſides, he keepes an Ape at home; buyes a Satyre, and *Sicilian* Doues; and boxes of Treacle, of thoſe which are of a round forme; and ſlaues, thoſe that are ſomwhat bending and oblique, brought from *Lacedæmon*; and Tapiſtrie, wherein the Perſians

are

are wouen and ſet out. He hath a little yard, grauelled, fit for wreſtling; and a Tennis Court. And theſe parts of his houſe, his maner is to offer or preſent vnto any he meets, whether Philoſopher, or Sophiſter, or thoſe which exerciſe thẽſelues in Armes, or Muſicke, that there may vſe their cunning: which while they doe, he ſpeaking to one of the lookers on, as if he were but a meere ſpectator himſelfe, ſaith: I pray you whoſe wreſtling place is this?

6. Of

6. *Of Senſeleſneſſe*, or, *Deſperate boldneſſe.*

Senſeleſneſſe is that, wherby a man dareth both ſpeak and doe againſt the lawes and rules of honeſty. The man is he, which readily (or raſhly) takes an oath; who is careleſſe of his reputation; reckons little, to bee raild vpon; is of the garbe or diſpoſition of a crafty Impoſtor; a lewd dirty fellow, daring to doe any thing but that is fit. Hee is not aſhamed, being ſober, in coole bloud, to dance Country dances and Matachines, asia *Zanie* or *Pantalon*; and when the Iuggelers ſhewe their trickes, to goe to euery ſpectator

ctator and beg his offering: And if any man bring a tokē would pay nothing, then to wrāgle & brabble extremely; fit to keep an Alehouſe, or an Inne: to be a Pandar or a Tole-gatherer, a fellow that wil forbeare no foule or baſe courſe: He will be a cōmon Crier, a Cook, a dicer; he denies his mother food. Being cōuicted of theft, he ſhall be drawn & halled by head and ſhoulders; he ſhal dwel lōger in priſon, then in his own houſe. This is one of thoſe, which euer & anon haue a throng about thē, calling to them al they meet, to whom they ſpeak in a great broken Tone, rayling on thē. And

And thus they come and goe, before they vnderſtand what the matter is : whileſt hee telleth ſome the beginning; ſome ſcantly a word; others he telleth ſome little part of the whole; affecting to publiſh and proteſt his damnable diſpoſition. Hee is full of ſuites and actions; both ſuch as hee ſuggeſteth againſt others; and ſuch as are framed againſt him. He is a common maker of *Affidauit* for other mens abſence. Hee ſuborneth actions againſt himſelfe: In his boſome hee beares a boxe, and in his hand a bundle of papers. And ſuch is his impudenc e

impudence, hee giues himſelfe out to bee Generall of the Petti-foggers & knights of the Poſt. Hee puts out money to vſe : and for a groat, takes dayly 3. three-farthings. Hee goes oftentimes into the Fiſh-market, Tauerns, Cookes ſhops, and Shambles : and the money that he gets by his brocage, he commonly hides in his mouth. Theſe men are very hard to be indured : their tongues are traded in detraction : and when they raile, they doe it in ſuch a ſtormie and tempeſtuous faſhion, as all Courts and Tauerns are peſterd with their clamors.

7 Of Loquacitie or Ouer-ſpeaking.

Loquacitie is a looſeneſſe or intemperance of ſpeech. A pratling fellow is he, who ſaith to him with whom hee diſcourſeth, whatſoeuer hee beginneth to ſay, anticipates him; That *hee knoweth all alreadie*, and that *the other ſaith nothing to purpoſe*; and that *if hee will apply himſelfe to him, hee ſhall vnderſtand ſomewhat*: Then interrupting him, *Take heed*, ſaith he, *that you forget not that you would ſay, &c. You doe well that you haue cald it to minde.*

&c.

&c. How neceſſarie and vſefull a thing confidence is! There's ſomething that I haue omitted now, &c. You apprehend it very readily, &c. I did expect that we ſhould thus iump together, &c. And ſeeking the like occaſions of pratling and verboſity, permitteth them no truce nor breathing time with whom he diſcourſeth. And when he hath killed theſe, then he aſſaulteth freſh men in troopes, when they are many aſſembled together. And thoſe, being ſeriouſly imployed, hee wearies, tires, and puts to flight. Comming into Playes, & wreſt-

ling places, hee keepeth the boyes from learning; prattling with their Maſters: and if any offer to goe away, hee followeth them to their houſes. If any thing done publikely be knowne to him, he will report as priuate. Then he will tell you of the warre, when *Ariſtophanes* that noble Orator liued: or he will tell you a long tedious tale of that battaile which was fought by the *Lacedemonians* vnder *Lyſander* their Generall: and, if euer he ſpake well publikely himſelfe, that muſt come in too. And thus ſpeaking, he inueigheth againſt the giddy multitude;

and

and that ſo lamely, and with ſuch torment to the hearers; as that one deſireth the art of obliuion; an other ſleeps; a third giues him ouer in the plaine field. In concluſion, whether he ſit in iudgement (except hee ſit alone) or if he behold any ſports, or if he ſit at a table; he vexeth his Pew-fellow with his vile, impertinent, importunate prattle: for it is a hell to him to be ſilent. A ſecret in his breſt, is a cole in his mouth. A Swallow in a chimney makes not ſuch a noiſe. And, ſo his humour be aduanced, he's contented to be flouted by his very boyes, which

ieare him to his face; entreating him, when they goe to bed, to talke them aſleepe.

8. *Of Newes-forging, or Rumor-ſpreading.*

Fame-ſpreading, is a deuiſing of deeds and words at the fancy or pleaſure of the Inuenter. A Newes-monger is he, who meeting with his acquaintance, changing his countenance and ſmiling, asketh whence come you now? How go the rules now? Is there any newes ſtirring? and ſtill ſpurring him with queſtions, tels him there

there are excellent and happy occurrents abroad. Then, before he answereth, by way of preuention asketh, haue you nothing in store? why then I will feast you with my choicest intelligence. Then hath hee at hand some cast Captaine, or cassierd Souldier, or some Fifes boy lately come from war, of whom hee hath heard some very strange stuffe, I warrant you: alwaies producing such authors as no man can controle. He will tell him, hee heard that *Polysperchon* and the King discomfited and ouerthrew his enemies, and that *Cassander* was taken prisoner.

ſoner. But if any man ſay vnto him, Doe you beleeue this? Yes marry doe I beleeue it, replyeth he: for it is bruted all the Towne ouer by a generall voice. The rumor ſpreadeth, all generally agree in this report of the warre; and that there was an exceeding great ouerthrow. And this hee gathereth by the very countenance and cariage of theſe great men which ſit at the ſterne. Then he proceedeth and tells you further, That hee heard by one which came lately out of *Macedonia*, who was preſent at all which paſſed, that now theſe fiue dayes hee

hath

hath bin kept close by them. Then he falleth to termes of commiseration. Alas, good, but vnfortunate *Cassander*! O carefull desolate man! This can misfortune doe. *Cassander* was a very powerfull man in his time, and of a very great commaund: but I would entreat you to keep this to your selfe; and yet he runneth to euery one to tell them of it. I do much wonder what pleasure men should take in deuising and dispersing those rumours. The which things, that I mention not the baseneſſe and deformity of a lye, turne them to many inconueniences.

For, it fals out oftentimes, that while theſe, *Moũtebank-like*, draw much company about them, in the Baths and ſuch like places, ſome good Rogues ſteale away their clothes: others, ſitting in a porch or a gallery, while they ouercome in a ſea, or a land-fight, are fined for not appearance. Others, while with their words they valiantly take Cities, looſe their ſuppers. Theſe men lead a very miſerable & wretched life. For what Gallery is there, what ſhop, wherein they waſte not whole dayes, with the penance of thoſe, whoſe eares they ſet

on

on the Pillorie with their tedious vnioynted tales?

9. Of Impudencie.

Impudéce may be defined A neglect of reputation for dirty *Lucres* ſake. An impudent man is he, who will not ſtick to attempt to borrow mony of him, whom he hath already deceiued; or from whom he fraudulently ſomwhat detaineth. When he ſacrificeth, and hath ſeaſon'd it with ſalt, layeth it vp and ſupperh abroad: and calling his Page or Lacquy, cauſing him to take vp the ſcrappes, in euery mans hearing ſaith:

You

You honeſt man, fall to, I pray you, doe not ſpare. When he buyeth any meat hee willeth the Butcher to bethinke himſelfe if in ought he were beholding vnto him. Then ſitting by the skales, if he can he will throw in ſome bit of fleſh, or (rather then faile) ſome bone into the skales: the which if he can ſlily take away againe, he thinkes he hath done an excellẽt peece of ſeruice; if not, then hee will ſteale ſome ſcrap from a table, and laughing ſneake away. If any Strangers which lodge with him, deſire to ſee a Play in the Theater, hee beſpeaketh a place

for

for them; and vnder their expence intrudeth himselfe, his children & their pedant. And if hee meet any man which hath bought some small commodities, he beggeth part of thē of him. And whē he goeth to any neighbours house, to borrow salt, barly, meale, or any the like: such is his impudence hee enforceth them to bring any thing, so borrowed, home to his house. Likewise in the Bathes, cōming to the pans and kettles after he hath fild the bucket, washeth himself; not without the stormes & clamors of him that keepeth the Bath: and when he hath done

done, ſaith *I am bathed:* And turning to the Bather or Bath-keeper, ſaith, *Sir, now I thanke you for nothing.*

10. *Of baſe Auarice or Parſimonie.*

Baſe or ſordid Parſimony, is a deſire to ſaue or ſpare expence without meaſure of diſcretion. Baſely parſimonious he is, who being with his feaſt-companions doth exact and ſtand vpon a farthing as ſtrictly, as if it were a quarters rent of his houſe; and telleth how many drinking cups are taken out, as if he were iealous of ſome

Legier-

Legier-demaine; one of all the company that offereth the leaneſt ſacrifice to *Diana*. Now what expence ſoeuer he is at, he proclaimeth and aggrauateth it, as a great diſburſement. If any of his ſeruants breake but a pitcher, or an earthen pot, he defalketh it out of their wages. If his wife looſe but a Treuet, the Beacons are on fire: hee will toſſe, turmoile, and ranſacke euery corner in the houſe; beds, bedſteds, nothing muſt be ſpar'd: He ſelleth at ſuch rates, that no man can do good vpon it. No man may borrow any thing of him; ſcantly light a ſtick

a ſtick of fire, for feare of ſetting his houſe on fire, not part with ſo much as a rotten fig, or a withered Oliue. Euery day he ſurueighs his grounds & the buttals therof, leſt there be any incroaching, or any thing remou'd. If any debtor miſſe his day but a minute, hee is ſure to pay ſoundly for forbearãce; beſides vſurie vpon vſury, if he continue it. If he inuite any, he entertaines them ſo as they riſe hungry: and when hee goes abroad, if hee can ſcape ſcotfree, hee comes faſting home. Hee chargeth his wife, that ſhee lend out no ſalt, oyle, meale,

or

or the like : for you little thinke, ſaith he, what theſe come to in a yeare. In a word, you ſhall ſee their Cheſts moldie, their keyes ruſtie for themſelues, their habit and diet is alwaies too little for them and out of faſhion. Small troughes wherein they annoint themſelues : their heads ſhauen, to ſaue barbing : their ſhoos they put off at noone dayes, to ſaue wearing : they deale with the Fullers, when they make cleane their clothes, to put in good ſtore of Fullers earth, to keepe them from ſoile and ſpotting.

11. *Of Obſcœnity, or Ribaldry.*

Impurity or beaſtlineſſe is not hard to be defined. It is a licentious lewd ieſt. He is impure or flagitious, who meeting with modeſt women, ſheweth that which taketh his name of ſhame or ſecrecy. Being at a Play in the Theatre, when all are attentively ſilent, he in a croſſe conceit applaudes, or claps his hands: and when the Spectators are exceedingly pleaſed, he hiſſeth: and whē all the company is very attentiue in hearing and beholding

holding: he lying along, belcheth or breaketh wind, as if *Aeolus* were buſtling in his Caue; forcing the Spectators to looke another way: and when the Hall or Stage is fulleſt of company, comming to thoſe which ſel nuts and apples, and other fruits ſtanding by them, taketh them away and muncheth them; and wrangleth about their price, & ſuch like baubles. Hee will call to him a ſtranger hee neuer ſaw before; and ſtay one whom hee ſeeth in great haſte. If he heare of a man that hath loſt a great ſute, and is condemn'd in great charges, as hee

he paſſeth out of the Hall, commeth vnto him, and gratulateth, and biddeth God giue him ioy. And when he hath bought meat, and hired Muſicions, hee ſheweth it to all he meeteth and inuites them to it. And being at a Barbars ſhop, or an anointing place, hee telleth the companie that that night he is abſolutely reſolued to drinke drunke. If he keepe a Tauerne, he wil giue his beſt friends his baptiſed wine, to keepe them in the right way. At playes, when they are moſt worthy the ſeeing, hee ſuffereth not his childrē to go to them. Then he

he ſendeth them, when they are to bee ſeene for nothing, for the redeemers of the Theaters. When an Ambaſſador goes abroad, leauing at home his victuail which was publikely giuen him, he beggeth more of his Camerado's. His manner is to lode his man, which iournies with him, with Clokebagges and carriages, like a Porter; but taketh an order that his belly bee light enough. When he anoints himſelfe, he complaines the oyle is ranke; and anoints himſelfe with that which he paies not for. If a boy finde a braſſe peece or a counter,

he

hee cries halfe part. Theſe likewiſe are his. If hee buy any thing, he buyes it by the *Phædonian* meaſure, but hee meaſureth miſerably to his ſeruants; ſhauing, and pinching them to a graine. If he be to pay 30. pound hee will be ſure it ſhal want 3. groats. When he feaſteth any of his Allies; his boies that attend, are fed out of the common: and if there ſcape away but halfe a raddiſh, or any fragment, hee notes it, leſt the boyes that wait, meete with it.

12. *Of*

12. Of Vnseasonableneſſe: or *Ignorance of due conuenient times.*

Vnſeaſonnableneſſe is a troubleſome bourding and aſſaulting of thoſe, with whom we haue to doe. An vnſeaſonable fellow is hee, who comming to his friend when hee is very buſie, interrupts him, and obtrudes his owne affaires to be deliberated and debated: or commeth a goſſiping to his Sweet-heart, when ſhee is ſick of an ague. His maner is likewiſe, to intreate him

to

to ſolicit or interced for him, who is already condemn'd for ſuretiſhip. Hee ſelleth his horſe to buy hay: produceth his witneſſes, when iudgemēt is giuen: inueigheth againſt women, when he is inuited to a marriage. Thoſe that are very wearie with a long iourney, hee inuites to walke. Oftentimes, riſing out of the middeſt of many, which ſit about him, as if he would recount ſome ſtrange accident, tells them for newes an olde tedious tale, which they all knew to be triuiall before. He is very forward to vndertake thoſe things, which men are vnwil-

willing to do, or in modeſty refuſe. Thoſe which ſacrifice & feaſt he makes great loue to, hoping to get a ſnatch. If a man beat his ſeruant in his preſence, he will tell him that he had a boy that hee once beat after that faſhion, who hanged himſelfe preſently after. If he be choſen Arbitrator betwixt two at difference, which deſire earneſtly to be accorded, hee ſets them out further then euer they were before.

13. *Of impertinent diligence, or Ouer-officiouſneſſe.*

That which wee terme a

fooliſh ſedulitie or officiouſneſſe, is a counterfeiting of our words and actions with a ſhew or oſtentation of loue. The manners of ſuch men are theſe. He vainely vndertaketh what hee is not able to performe. A matter generally confeſt to be iuſt, he will with many wordes, inſiſting vpon ſome one particular, maintaine that it cannot be argued. He cauſeth the boy or waiter, to mingle more wine by much then all the gheſts can drink. Hee vrgeth thoſe further, who are already together by the eares. He will lead you the way he knowes not himſelfe

ſelfe : loſing himſelfe, and him whom he vndertaketh to conduct. And comming to a Generall, or a man of great name in Armes, demandeth when hee will ſet a battaile; and what ſeruice hee will command him the next day after to morrow. And comming to his father, he telleth him that now his mother is aſleepe in her chamber. And when the Phyſician hath forbidden his Patient the vſe of wine: this fellow perſwades him not ſo much to inthrall himſelfe to his Phyſtcians directions; but put his conſtitution to it a little. If his wife

chance to dye, he will write vpon her tombe the name of Husband, Father, Mother, and her Country: adding this Inſcription, *All theſe people were of very honeſt life and reputation.* And if he be vrged to take his oath, turning himſelfe to the circumſtant multitude: what neede I ſweare now, hauing ſworne oftentimes heretofore?

14. *Of Blockiſhneſſe, Dulneſſe, or Stupiditie.*

You may define blockiſhneſſe, to bee a dulneſſe or ſlowneſſe

ſlowneſſe of the mind; whether there bee queſtion to ſpeake or doe. A blockiſh fellow is hee, who after hee hath caſt vp an account, aſketh him who ſtands next him what the ſumme was: or one, who hauing a cauſe to be heard vpon a peremptory day, forgets himſelfe, and goes into the Country: and ſitting in the Theater, falls aſleepe; and when all are gone, is there left alone. The ſame, when hee hath ouergorg'd himſelfe, riſing in the night to make roome for more meat, ſtumbleth vpon his neighbours dogge, and is all to bewearied. The

ſame, hauing laid vp ſomewhat very carefully, when he lookes for it cannot finde it. When he heareth that ſome friend of his is dead, & that hee is intreated to the Funerall, looking ſowerly, and wringing out a teare or two, ſayth; Much good may't do him. When hee receiueth money, he cals for witneſſes: and winter growing on, hee quarrels with his man becauſe hee bought him no Cucummers. When he is in the Country, hee ſeeths Lentiles himſelfe: and ſo ouer-ſalts them, that they cannot be eaten. And when it rayneth; How pleaſant, ſaith hee,

he, is this Star-water? Being asked how many people were carried out by the holy gate: How many, ſayth he? I would you and I had ſo many.

15. *Of Stubbornneſſe, Obſtinacie,* or *Fierceneſſe.*

Contumacy or ſtubbornneſſe is an hardnes or harſhneſſe in the paſſages of common life. A ſtubborne or harſh fellow is ſo framed; as if you aske him where ſuch a man is, anſwereth churliſhly; *What haue I to doe with him? trouble me not.* Being ſaluted, he ſaluteth not again. When

hee ſelleth any thing, if you demand his price, he vouchſafeth not an anſwere; but rather asketh the buier what fault hee findeth with his wares? Vnto religious men, which at ſolemne feaſts preſent the gods with gifts, he is wont to ſay, That the giftes which they receiue from aboue, are not giuen them for nothing. If any man caſually or vnwittingly thruſt him, or tread on his foot; it it is an immortall quarrell, he is inexorable. And when he refuſeth a friend, that demaundeth a ſmall ſumme of money, he commeth after voluntary, and bringeth it himſelfe;

himſelfe; but with this ſting or reproch, *Wel, come on, hatchet after helue, Ile euen looſe this too.*

16. *Of Superſtition.*

Superſtition we may define, A reuerend awfull reſpect to a Soueraigntie or diuine power. But he is ſuperſtitious, which with waſht hands, and being beſprinkled with holy water out of the Temple, bearing a bay leafe in his mouth, walketh ſo a whole day together. If that a Weaſell croſſe the way, hee will not goe forward vntill another

hath paſt before him, or hath throwne three ſtones ouer the way. If he ſee any Serpents in an houſe, there hee will build a Chappell. Shining ſtones which are in the common wayes, he doth anoint with oyle out of a viall; not departing vntill hee hath worſhipped them vpon his knees. But if a Mouſe hath gnawne his meale bag, hee repaireth inſtantly to his Wizards, aduiſeth with thē what were beſt to be done: who if they anſwere, that it ſhould bee had to the Botchers to mend, our ſuperſtitious man, neglecting the Sooth-ſayers direction, ſhal,

in

in honour to his religion, emptie his bagge and caſt it away. He doth alſo oftentimes perfume, or purifie his houſe: He ſtayeth not long by any graue or Sepulcher: Hee goeth not to Funeralls, nor to any woman in childbed. If he chance to haue a viſion, or any thing that's ſtrange, in his ſleepe, he goeth to all the Sooth-ſayers, Diuiners, and Wizards, to know to what god or goddeſſe he ſhould preſent his vowes: and to the end he may be initiated in holy Orders, he goes often vnto the *Orphetuliſts*, how many moneths with his wife, or if ſhe be

be not at leiſure) with his Nurſe, and his daughters. Beſides, in corners, before he goe from thence, ſprinkling water vpon his head, he purgeth by ſacrifice: and calling for thoſe women which miniſter, commandeth himſelfe to be purged with the ſea-onion, or bearing about of a whelp. But if he ſee any mad man, or one troubled with the falling ſickneſſe; all frighted and diſquieted, by way of charm, his maner is to ſpit vpon his boſome.

17. *Of Cauſeleſſe Complaining.*

A cauſeleſſe Complaint, is an expoſtulation fram'd vpon no ground. Theſe are the maners of a querrulous waiward man: That if a friend ſend him a *modicum* from a banquet, he will ſay to him that brings it, This is the reaſon I was not inuited: you vouchſafe mee not a little pottage and your hedge-wine. And when his Miſtris kiſſeth him, I wonder (ſaith he) if theſe be not flattering kiſſes. Hee's diſpleaſed with *Iupiter*: not only if he do not raine; but if he ſend it late:

And

And finding a purſe vpõ the way, he complaines that he neuer found any great treaſure. Likewiſe, when he hath bought a ſlaue for little or nothing, hauing importuned him that ſold him therunto; I wonder, ſaith he, if I ſhould euer haue bought any thing of worth ſo cheape. If any man bring him glad tidings, that God hath ſent him a ſonne, he anſwereth; If you had told me I had loſt halfe my wealth, then you had hit it. Hauing gain'd a cauſe by all mens voices, he cõplains (notwithſtanding) of him that pleaded for him, for that he omitted many things

that

that were due to him. Now if his friends do cõtribute to ſupply his wants, and if ſome one ſay vnto him; Now bee cheerefull, now be merry: I haue great cauſe, hee will ſay, when I muſt repay this mony backe againe, and be beholding for it beſides.

18. *Of Diffidence*, or *Diſtruſt.*

Diffidence or diſtruſt, is that which makes vs iealous of fraude from all men. A diffident or diſtruſtfull man is he, who if he ſend one to buy victualls, ſends an other after him to know what hee paid.

paid. If hee beare mony about him, hee tells it at euery furlong. Lying in his bed, he askes his wife if ſhe haue lockt her casket; if his cheſts be faſt lockt; if the dores be faſt bolted: and although ſhe aſſure it, notwithſtanding, naked without ſhooes he riſeth out of his bed, lighteth a candle, ſurueighs all; and hardly fals aſleep again for diſtruſt. When he coms to his debtors for his vſemony, he goes ſtrong with his witneſſes. When hee is to turne or trim ſome olde gaberdine, he putteth it not to the beſt Fuller, but to him that doth beſt ſecure the returne

turne of his commodity. If any man borrowe any pots, any pailes, or pannes, if hee lend them it is very rare: but commonly he ſends for them inſtantly again, before they are well at home with them. He biddeth his boy, not to follow them at the heeles, but to goe before them, leſt they make eſcape with them. And to thoſe which bid him make a note of any thing they borrow: nay, ſayth he, lay downe rather; for my men are not at leaſure to come and aske it.

19. *Of Naſtineſſe.*

Naſtineſſe, is a neglect, or careleſneſſe of the bodie; a ſlouenry or beaſtlineſſe, very lothſome to men. A naſty beaſtly fellow is he, who hauing a leproſie, pox, or other contagious diſeaſe, wearing long and lothſome nailes, intrudeth himſelfe into company; and ſaith: Gentlemen of race and antiquity haue theſe diſeaſes; and that his Father, and Grand-father were ſubiect to the ſame. This fellow hauing vlcers in his legges, nodes or hard tumors in his fingers, ſeeketh no remedy for them; ſuffe-

ring

ring them to growe incurable; hairy as a Goat, blacke and worm-eaten teeth, foule breath; with him 'tis frequēt & familiar, to wipe his nose when he is at meate, to talke with his mouth full, and not to breath, but to belch in the midst of his draught; to vse ranke oyle in his báthings; to come into the Hall or Senate house, with clothes all stained and full of spottes. Whosoeuer went to Soothsayers, he would not spare them but giue them foule language. Oftētimes, when supplications and sacrifices were made, he would suffer the bolle to fall out of his hand,

hand, (as it were caſually, but) purpoſely: then hee would take vp a great laughter, as if ſome prodigy or ominous thing had happened. When he heareth any Fidlers, he cannot hold but he muſt keepe time, & with a kind of Mimicall geſticulation (as it were) applaud and imitate their chordes. Then he railes on the Fidler as a trouble-cup; becauſe he made an end no ſooner: and while he would ſpit beyond the table, hee al-tobeſpawleth him who skinketh at the feaſt.

20. *Of Vnpleaſantneſſe*, or *Tediouſneſſe.*

If we ſhould define Tediouſnes, it is a troubleſome kinde of conuerſing, without any other damage or preiudice. A tedious fellow is hee, who wakeneth one ſuddenly out of his ſleepe which went lately to bed; and being entred, troubleth him with impertinent loud praring: and that hee who now commeth vnto him, is ready to go aboord; and that a little lingring may hurt him: Onely I wiſht him to forbeare, vntill I had ſome

little

little conference with you. Likewiſe, taking the childe frõ the Nurſe, he puts meat half chew'd into the mouth, as Nurſes are wont; and calling him Pretty, and Lonely, will cull and ſtroke him. At his meat he tels you, that he tooke *Elleborus*, which ſtuck ſo in his guts, that it wroght with him vpwards & downwards. Then he tels you that his Sieges were blacker then broth, that's ſet to. He delighteth to inquire of his mother, his friends being preſent, what day ſhee was deliuered of him. He will tell that he hath very colde water in his ceſterne: com-

plai-

plaineth, that his houſe lyeth ſo open to paſſengers, as if it were a publicke Inne. And when hee entertaines any gheſts, hee brings forth his Paraſite, that they may ſee what maner of braine it is: And in his Feaſt, turning himſelfe to him, hee ſayth; *You Pariſite, looke that you content them well.*

21. *Of a baſe and friuolous affectation of praiſe.*

You may terme this Affectation, a ſhallow, petty, baſtard Ambition, altogether illiberall & degenerous. But the fooliſh ambitious fellow is

is he, who being inuited to ſupper, deſireth to ſit by the maſter of the Feaſt; who brings his ſonne from *Delphos* only that he might cut his haire; who is very deſirous to haue a Lacquy an *Aethiopian*; who, if hee pay but a pound in ſiluer, affecteth to pay it in mony lately coyned. And if he ſacrifice an Oxe, his maner is to place the fore-part of his head circled with garlands in the entry of the doore, that all men that enter may know that he hath killed an Oxe. And when he goes in ſtate and pompe with other Knights, all other things being

ing deliuered to his boy to beare home, hee comes cloked into the market place and there walks his ſtations. And if a little dog or whippet of his dye, ô hee makes him a tombe, and writes vpon a little pillar or Pyramis, *Surculus Melitenſis, a Melitean Plant.* And when hee doth conſecrate an iron ring to *Aeſculapius*, hanging vp ſtill new crownes hee ſhall weare it away. And he himſelfe is daily bedawbed with onions. All things which belong to the charge of the Magiſtrates, whom they call *Prytanei*, he himſelfe is very carefull of: that when they

haue offered, hee may recount the maner to the people. Therefore crowned, and clothed in white, he comes forth into the Aſſembly and ſayth: *We Prytanæi, O Athenians, doe performe our holy Ceremonies and rites to the mother of the gods, and haue ſacrificed. Therefore, expect all happy & proſperous euents.* Theſe things thus related, he returneth home to his houſe, reporting to his wife, that all things haue ſucceeded beyond expectation.

22. *Of*

22. *Of Illiberality,* or *Seruilitie.*

Illiberality, or Seruility, is too great a contempt of glorie, proceeding from the like desire to spare expence. An illiberall fellow is hee, who if hee should gaine the victory in a Tragicke encounter, would consecrate to *Bacchus* a wodden bowle, wherein his name should be inscribed. He is likewise one, who in a needfull distressed season of the Cōmon-welth, when by the Citizens there is giuen a very

extraordinary contribution, riſing vp in a full aſſembly, is either ſilent or gets him gone. Being to beſtow his daughter, and the ſacrifices ſlaine, he ſelleth all the fleſh, ſaue what is vſed in holy rites: and he hireth ſuch as are to waite & attend vpon the mariage onely for that time, which ſhall diet them ſelues and eate their owne meat. The Captaine of the Gally, which himſelfe ſet forth, hee layes old plankes vnder his Cabin to ſpare his owne. Comming out of the Market place, hee puts the fleſh he bought, in his boſome: and vpon any occaſi-

on,

on, is forc'd to keep in, till his cloathes be made cleane. In the Morning, as ſoone as he riſeth, he ſweepes the houſe, and fleas the beds himſelfe, and turnes the wrong ſide of his vild cloke, outwards.

23. *Of Oſtentation.*

Oſtentation may be ſayd to bee, a vanting or ſetting out of ſome good things which are not preſent. A vanter or forth-putter is he, that boaſtes vpon the Exchange that he hath ſtore of banke-mony: and this he tels to ſtrangers; and is not danted to diſcouer all his vſu-

ring Trade, ſhewing how high he is growne in gaine. As hee trauels, if hee get a companion, he will tell you he ſeru'd vnder *Alexander* in that noble expedition; and what a number of iewelled drinking pots he brought away. Hee will maintaine, though others diſſent, That the Artificers of *Aſia*, are better then theſe of *Europe*: then, that Arts and Letters came from *Antipater*; who (they ſay) ran into *Macedonia*, ſcantly accõpanied with two more. He, when there was granted a free exportation, when the courteſie was offered him, refuſed it, becauſe

cauſe he would ſhun all maner of obloquie. The ſame man in the dearth of corne, gaue more then fiue talents to the poore. But if he ſit by thoſe which know him not, hee entreateth them to caſt accompt & reckon the number of thoſe to whom hee hath giuen: the which if they fall out to bee 600. his accompt doubled, and their names being added to euery one, it will eaſily be effected; ſo that anon tenne talents will be gathered, the which he affirmeth that hee gaue to the reliefe of the poore: And yet in this accompt, I reckon not the Gal-

lies that I did command my ſelfe; and the other ſeruices which I vndertooke for the good of the Cõmon-wealth. The ſame man comming to thoſe which ſell Barbes, Iennets, & other horſes of price: he beares them in hand hee would buy them in the Faire *ad Tentoria*. Of thoſe which expoſe their wares to ſale, he calleth to ſee a garment of two Talents price, and chideth his boy extremely, that he dare follow him without gold. Laſtly, dwelling in an hired houſe, if hee haue ſpeech with any that knows it not, hee will tell him the houſe was his Fathers; but be-

becauſe it is not of receipt for his traine, and entertainment of his friends, he hath an intention to make it away.

24. *Of Pride.*

Pride, is a contempt of all others ſaue it ſelfe. A proud man is of this quality: If any man deſire to ſpeake with him ſpeedily, hee will tell him that hee will, after ſupper, walke a turne or two with him. If any man be oblig'd vnto him, he will command him to remember the fauour; nay, he wil vrge him to it. Hee will neuer come

vnto any man firſt. They that buy any thing, or hire any thing of him, he diſdains not to admit them come as early as they liſt. As hee walkes bending downe his head, ſpeaks to no man that he meetes. If he inuites any friends, hee ſuppes not with them himſelfe; but commits the care of their entertainment vnto ſome one that is at his deuotion. When he goes to viſite any man, hee ſends his Herbenger before, to ſignifie his approach. When he is to be anointed, or when he feedes, hee admits none to his preſence. If hee cleare an accompt with

with any, hee commands his boy to caſt away the Compters: and when hee caſts vp the ſumme, makes the reckoning (as it were) to another. In his letters hee neuer writes. *You ſhall oblige mee*, but *this I would haue done: I haue ſent one to you that ſhall receiue it. See it bee not otherwiſe, and that ſpeedily.*

25. *Of Timidity*, or *Feareſulneſſe.*

Feareſulneſſe may ſeeme to be a timorous diſtruſtfull deiection of the minde. A feare-

fearefull man is of this faſhion: if he be at ſea, he feares the Promontories to bee the enemies Nauie: and at euery croſſe gale or billow, aſketh if the Sailers be expert; whether there be not ſome Nouices amongſt them, or no. When the Pilot giues the ſhip but a little clout, he asketh if the ſhippe holde a middle courſe. He knowes not well whether he ſhould feare or hope. Hee telleth him that ſits next him, how he was terrifi'd with a dream not long ſince: Then he puts off his ſhirt, and giues it the boy: entreats the Saylors to ſet him on ſhore. Being in

ſeruice

ſeruice at land, he calleth his fellow-ſouldiers vnto him: and looking earneſtly vpon them, ſayth; 'Tis hard to know whether you bee enemies, or no. Hearing a buſtling, and ſeeing ſome fall, he tels them, That for pure haſt hee had forgotten his two-hand ſword: and ſo ſoone as by running hee hath recouered his tent, hee ſendeth the boy to ſcout warily where the enemy is: Then hideth he his long ſword vnder his pillow: then hee ſpendeth much time in ſeeking of it. And if by chance he ſee any wounded brought ouer toward the tent, he runneth to him,

him, encourageth him, bids him take a mans heart, and be reſolute. Hee's very tender ouer him, and wipes away the corruption of his wound with a ſponge: hee driues away the flyes. Hee had rather do any worke about the houſe then fight: Hee careth not how little bloud hee looſeth himſelfe: His two-heel'd ſword is his beſt weapon: When the Trumpet ſounds a charge, ſitting in his tent; A miſchiefe on him (ſayth hee) he diſquicteth the poore wounded man, he can take no reſt for him. He loues the bloud and glorie of another mans wound.

wound. Hee will bragge, when hee comes out of the field, how many friends hee brought off with the hazard of his owne life. He brings to the hurt man, many of the same band, to visite him: and tels them all, that hee with his own hand brought him into his tent.

26. *Of an Olygarchy*
or
The maners of the principall sort, which sway in a state.

An *Olygarchie*, may seem to be a vehement desire of honor, without desire of gaine. *Olygarches*, or principal men in

in a ſtate, haue theſe conditions. When the people conſult, whether the Magiſtrate ſhould haue any aſſociate added vnto him in the ſetting out of their ſhewes and pompes, hee ſteppeth forth vncalled for, and pronounceth himſelf worthy of that honour. Hee hath learned this only verſe of *Homer*,

Non multos regnare bonum eſt,
Rex vnicus eſto.

The State is at an euill ſtay,
where more then one the
Scepter ſway.

Theſe ſayings are frequẽt with them. 'Tis fit that wee aſſemble our ſelues together, deliberate and determine

mine finally: That wee free our ſelues of the multitude: That wee intercept their claime to any place of magiſtracie or gouernment. If any do them affront or iniurie, He and I (ſay they) are not compatible in this City. About noone they come abroad, their beardes and haire cut of a midling ſize, their nayles curiouſly pared ſtrouting it in the Lawehouſe, ſaying; There is no dwelling in this Citie: That they are too much peſtered and importuned with multitudes of ſuiters and cauſes; That they are very much aſhamed, when they ſee any man

man in the Aſſembly beggerly, or ſlouenly; and that al the Orators are an odious profeſſion; and that *Theſeus* was the firſt, which brought this contagion into Cities and Common-vvealthes. The like ſpeeches they haue with ſtrangers, and ſuch Citizens as are of their owne faction.

27. *Of late-learning.*

Late, or vnſeaſonable learning, is a deſire of getting better furnitures and abilities in the going downe of our ſtrength, and the declining of our age. Of thoſe men

men this is their manner. When ſuch men are three-ſcoore yeeres of age, they learne verſes out of Poets by heart: and theſe they beginne to ſing in their cups and collations. No ſooner they haue begunne, but they forget the reſt. Such an one learnes of his ſonne, how in ſeruice they turne to the right hand and the left. When hee goes into the Countrie, riding vpon a borrowed horſe, practiſing how to ſalute thoſe he meeteth, without a lighting, falling all-to-bemoiles himſelf. Hee dooth practiſe at the *Quintim.*

Hee

He will learne of one, and teach him againe, as if his Maſter were vnskilfull. He likewiſe wreſtling and bathing, doth manage his blinde cheekes very vildely.

28. *Of Detraction,* or *Back-biting.*

Detraction is a pronenes or ſwaruing of the mind into the worſt part in our ſpeech, and diſcourſe. A Detractor is thus conditioned: If hee bee queſtioned what ſuch an one is, as if he ſhould play the Herald, and ſet down his pedigree, he begins

gins with the first of his Family. This mans father, saith hee, was first called *Sosias*. After he followed the wars, they called him *Sosistrates*: then from one of the meany hee was made an Officer: (forsooth) His Mother was noble of *Tressa*: the which sort of women, say they, are noble when they are at home. And this fellow, for all his pretended Gentrie, is a very lewd knaue. He proceedeth & telleth you, That these are the women which entice men out of their way: Hee ioyneth with others which traduce the absent, and sayth, I hate the man you

you blame, exceedingly. If you note his face, it diſcouereth a lewd fellow very worthy of hatred. If you looke to his villanies, nothing more flagitious. Hee giues his wife 3. farthing tokens to goe to market with. In the moneth of *Ianuary* when the colds are greateſt, he compelleth her to waſh. His maner is, ſitting amõgſt much companie, to riſe vp and ſnarle at any; not to ſpare thoſe that are at reſt, and cannot reply.

FINIS.